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TWO

TREATISES

OF

Mr. JEREMIAH BURROUGHS.

The First,

Of Earthly-Mindedneſs.

Wherein is ſhewed,

1. *What Earthly-Mindedneſs is.*
2. *The Evils of Earthly-Mindedneſs.*
3. *Several Convincements of Earthly-Mindedneſs.*
4. *Several Reaſons of Earthly-Mindedneſs.*
5. *Conſiderations to take off the heart from Earthly-mindedneſs.*
6. *Directions how to get our hearts free from Earthly-mindedneſs.*

The Second Treatiſe,

Of Converſing in Heaven, and Walking with God.

Wherein is ſhewed,

1. *How the Saints have their Converſation in Heaven.*
2. *How the Saints Trade for Heaven.*
3. *Evidences of Heavenly Converſation.*
4. *That Heavenly Converſation is.* 1. Convincing. 2. Growing. 3. Brings much glory to God. 4. Brings much glory to the Saints. 5. It will make ſuffering eaſie. 6. Brings much joy. 7. It's very ſafe.
5. *Directions for Heavenly Converſation.*
6. *What Walking with God is.*
7. *The Excellency of Walking with God.*
8. *Evidences of our Walking with God.*
9. *Rules for our Walking with God.*

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Sydrach Simpſon, Philip Nye, William Adderley,

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11 Of Walking by Faith, on 2 *Cor.* 5. 7.

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To the READER.

IT was the saying of a Servant of Christ, Every day a Christian spends on Earth, is a day lost in Heaven; sure he meant it of the Place, not the Company: For what makes Heaven, but Union and Communion with God in Jesus Christ? Now this being attainable in this Life, what hinders but a Christian may live in Heaven whilst he lives upon Earth? Truly our Fellowship is with the Father, and with his Son Jesus Christ, 1 John, 1. 3. And our Conversation is in Heaven (saith another Apostle) Phil. 3. 20. And I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the Faith of the Son of God, Gal. 2. 20. These were men on earth, subject to such infirmities as we are, yet lived in Heaven; and there are yet in this declining, wanton, Christ-denying Age, a Generation upon earth thus living, whose lives and graces, though hidden under a mean out-side, under many reproaches and infirmities, yet shine inwardly with the glory of Christ upon them, who though they be in the world, yet follow the Lord with a Spirit differing from the Spirit of the world; and amongst these hidden ones of the Lord, this blessed man (the Preacher of these Sermons, of whom the world was not worthy) was such a one, who whilst he was upon earth, lived in Heaven; and as thou mayest easily perceive, the end and scope of these Sermons is, to wind up thy heart to the like frame and posture, viz. To take it off from perishing vanities, and to set it upon that which is the real and durable substance: We see upon what weak shoulders the fair neck of all worldly pomp and glory now stands, and how the Lord is winding up, and putting an end to the glories of the Kingdoms of men, who have not contributed their strength and Power to the advancing, but contrariwise, to the pulling down and eclipsing of the glory of the Kingdom of Jesus Christ: Besides what the Word tells us, never had any Age by the works of Providence, more examples laid before them of the worlds vanity, than in our days; and therefore our hearts should set loose to all things that cannot stretch themselves to eternity: The Apostles reason is full of weight, It remains (saith he) that both they that have wives, be as though they had none, and they that weep, as though they wept not, and they that rejoyce, as though they rejoyced not, and they that buy, as though they possessed not, and they that use the world, as not abusing it; and this Exhortation he puts on by this Argument, The time is short, or as the word is, The remainder of our season is now folding up, as a sail or curtain into a narrow room: Time is short, and life shorter, and the end of all things is at hand, and we have greater things to mind, and to set our hearts upon. The Divinity of this holy mans Spirit did much appear in this, that having much of the comfort that Earth could afford him, he still looked upon all Creature Contentments with the eyes of a stranger, and in order to the raising up of his soul to a more holy, humble, serviceable, self-denying walking with God. For him that enjoys little or nothing in the world, to speak much of the worlds vanity and emptiness, and of taking the heart off that, the sweetness whereof he never possessed, is not so much, as when a man is surrounded with the confluence of Creature-comforts, then by a Divine Spirit to tread upon the neck of these things, and to be caught up into the third Heaven, bathing, solacing, and satisfying it self with sweeter and higher enjoyments, with the more savoury and cordial apprehensions it hath of Jesus Christ; this is somwhat like him that is made partaker of the Divine Nature, and that lives above the world in the enjoyment of the world; so that now Reader thou hast these Sermons twice printed, once in the practice of this holy man, and now again

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A TREATISE OF Earthly-mindedneſs

CHAP. I.

The Text Opened.

PHILIP. 3. latter part of the 19. verſe.

——*Who mind Earthly things.*

THIS precious Scripture clearly holds forth the different diſpoſition of wicked and of godly men; eſpecially of ſuch wicked men, as ſet themſelves againſt the Goſpel; for it relates to ſuch as were profeſſed enemies to the Croſs of Chriſt, that labored what they could to hinder the ſucceſs of the Miniſtry of *Paul*. You ſhall find if you look back a few verſes, that this is meant of thoſe kind of

men especially, for he tels us, that many walk'd so, as they were enemies to the Cross of Christ; they were those that opposed the preaching of *Paul*, and his Ministry: and he describes those men what they were by divers Characters, but I'le treat of none but this, *Who mind Earthly things.*

φρονοῦντες *Who mind Earthly things*; who *savor*, or *relish* Earthly things, so you may translate the word as well. It is a general word comprehending the actions and operations, both of the understanding and will: It is in Scripture applied to both, but most commonly to the Actions of the wil and affections; we are to open it particularly, in Actions of the Will.

τὰ ἐπίγεια. *Earthly things*] The things that are upon the Earth, whatsoever they be, the *Beauty*, the *Glory*, and *Pagentry* of the Earth; the Profits that are Earthly, Pleasures and Honors of the world; who mind any things inordinatly that are sublunary accommodations. But we carry and behave our selves as *fre Denizens* of the City of Heaven, for so the words in the Original are, if we should thus reade them: *Our City whereof we are Citizens, and whereunto we have right, is Heaven.*

ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει nos ut municeps cœlorum nos gerimus. Steph. Beza. Piscat. ad verbum. *nostra Civilis vita in cœlis est.*

But *our Conversation*, our *City Converse*, it is of things that are above the earth: when the Apostle would have men to follow their example and not the example of others, in the 17. verse, he uses this as an Argument, saith he, such and such men are enemies to the Cross of Christ, and they make their *belly their God*, and *they mind Earthly things*: do not follow them, do not hearken what they say to you, they come up and down from house to house, and whisper this and that to you, and would take you off from the ways of God, God hath begun to enlighten you, and to stir your consciences, do not let the precious affections of your soules run waste towards them, but be ye followers of us as we are of Christ; for our Conversation is in Heaven with our Lord and Master, there comes in the Argument in the 20. verse. So that being the only scope and meaning of the words, take this Doctrinal Truth.

That

That *this is the great difference between a wicked man and a godly man; one minds Earthly things: and the other hath his Conversation in Heaven.* I intend to handle both these in order.

One of these *minds* Earthly things: It is a paralel Scripture that we have in 8. to the *Rom.* 5. verse, *For they that are after the flesh; do mind the things of the flesh.* Do *mind*, here is the same word, only here the Participle, and there in the Verb, but the meaning is the same, as they that are after the Earth, mind Earthly things: so they that are after the flesh savour fleshly things: the first part of this point, is the discription of wicked men, that are enemies to the crosse of Christ, and to the waies of godlness, and they are men that mind Earthly things, the more grosse of them are described before, To have their bellies to be their God, some of them are very sensual, drunken, unclean, and altogether given to satisfie the flesh in fleshly lusts: But there are others that do not appear to be so brutish, yet they are men of earthly minds, savor only of earthly things, and these are the men that are secret enemies to the Crosse of Christ, yea, and wil many times appear so to be, it will break out at length! Such a man whose spirit hath been earthly for a long time, will appear at length to be an enemy to Christs crosse. Now in the handling of this point, I will propound these Five things to treat of.

φρονοῦντες φρονοῦσιν

First. *What it is to mind earthly things in a sinfull way:* or thus, *When a man may be said to be an Earthly-minded man, that we may know when a man is an Earthly-mindedman, what it is to mind Earthly things, that the Apostle here describes a wicked man by. Without the opening of this al that I shal say afterwards will be but to little purpose.*

Secondly: *The great evil that there is in minding of Earthly things: and I shal discover to you a greater evil in it than you are aware of.*

 Thirdly,

[illegible] (it may be) think they are cleer from this sin, yet may have it discovered unto their consciences, that they are the men and women that do mind Earthly things.

Fourthly. *I shall search into the Reason, Why it is that the hearts of men and women are so much after Earthly things.*

Fifthly. *I shall labour to take off your hearts from Earthly things. These are the Five things that are to be done in the first part of the point, Namely, the Character of wicked men here laid down,* Who mind Earthly things.

For the first. *Who they are, that mind Earthly things.* Certainly, they are not all those that enjoy earthly things; all men that do make use of earthly things, must not be condemned for minding earthly things. *Paul* himself in this very Epistle, where he wrote to these Philippians, chap. 4. verse. 12. Though he know how *to want*, yet he know how *to abound*: he could tell how to make use of earthly things, yea, and he gives charge, That all those that are instructed should make such as had instructed them partakers of all their goods. It may be, they would have said, is not this To mind Earthly things? To requier those that are instructed, to make those that did instruct them partakers of all their goods: *Paul* doth charge this. Yea, and Christ himself, even in that Scripture where he does labor most to take the thoughts of men off from the earth, as not to take any thought what they should eat or drink, yet saith he *Your heavenly Father knows that ye have need of these things*; in the 6. of *Matthew*: and *Gal.* 6. 6. *Let him that is taught in the Word communicate unto him that teacheth in all good things*: and if there be any pretence against it, yet saith he, *be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap.* Thus therefore it is not here charged, as a

note

note of an evil man, to have earthly things, and doth justly require what is due unto him, as here *Paul* doth; and the *Galatians* could not charge him, as breaking his own rule which he wrote to the *Philippians*; and therefore we must enquire out somwhat else that's hear meant, by minding earthly things. When a man or woman doth mind earthly things in a sinfull way, And for that, there are these several particulars consideradle.

CHAP. II.

Earthly-mindedness discovered in Nine particulars.

THE first is this. *When a man looks upon earthly things as the greatest things of all, when he hath a high esteem of earthly things, as* THE *things*: as thus: O if I had such and such things as others have, O how happy should I be, how happy are such and such men that do enjoy such earthly things at their will, in their dwellings, their furniture, their comings in, Oh these are the brave things, these are the delightful things, these are THE things wherein felicity and happiness doth consist. When men shall promise to themselves felicity in any earthly things, then they mind earthly things. I remember golden mouth'd *Chrysostom* hath a speech of a coverous man, That he looks upon his Money, and he sees more beauty in his Money than in the very Sun it self that shines in the Firmament: When men look upon the things of the earth as the most beautiful things in their eyes: Certainly that man is in a distemper, when he puts such an high esteem upon any earthly things, this esteem is not according to what God and his Saints do put upon earthly things. God never puts any great eminencie on any earthly thing; he never made any earthly things to be any great Conduit,

or

or means of Conveyance of any great good from himself unto his Creature; If you would know what your hearts are, you may know it by this one sign as much as any. What do you account your excellency? according to what any man or woman accounts their excellency to consist in, so are their hearts, their hearts are suitable; in the 27. chap. of *Genesis*, 28. 39. verses. You shall find there, *Isaac* blessing of *Jacob* and *Esau*, he blesses them both: but now, what I would observe is this, the differenc in the placing of them, you shall observe, the blessing of *Jacob* in the 28. verse, therefore God giveth of the dew of Heaven, and the fatness of the earth, and plenty of Corn and Wine, that's *Jacob*'s blessing: Now look to *Esau*'s blessing, for the blessing was suitable to their disposition, and *Jacob*'s father answered and said unto him, behold thy Blessing shall be of the fatness of the earth, and of the dew of Heaven from above: mark, *Isaac* blesses them both with the *dew of Heaven* and fatness of the earth; but now, in *Jacob's* blessing the dew of Heaven is first, and the fatness of the earth is in the second place; but in *Esau*'s blessing the fatness of the earth is first, and then the dew of Heaven: noting this, That a godly man indeed, doth stand in need of the things of the earth, as Christ saith, your father knows you stand in need of these things; I but the great thing in the first place that a godly heart doth mind, it is *The dew of Heaven*, and then in the second place, *The blessing of the earth*; But now, a carnal heart doth think it hath some need of the things of Heaven, it will acknowledge that: I but in the first place it's the fatness of the earth they desire: and secondly the dew of Heaven, So that that's the first thing: Earthly minded men look upon these things as the high and chief things, and hence it is that the choise of the thoughts of an earthly-minded man is carried out on worldly objects.

Secondly, *When the cream and choise of the thoughts of men and women are busied about earthly things, then they mind earthly things in a sinful manner*: You may know what your hearts are by your thoughts as much as any thing, the

thoughts

thoughts are the immediate ebullitions or risings up of the heart (as I may so call them) that is the bubbles that come from the heart immediately; a man cannot know what is in his heart so much by words and actions, as by the thoughts, because the thoughts immediately spring from the heart, as thus, I can tell what the water is in such a fountain better from that that bubbles up immediately from the fountain-head, than I can tell by the water that runs in the stream a mile or two off, for there may many things intervene in the stream a mile or two off that never came from the fountain-head, but that that immediately bubbles from the fountain-head, that discovers of what nature the fountain is: So the thoughts are as it were the first born of the heart, and therefore the heart may be known what it is by the thoughts, *Prov.* 23. 7. saith the holy Ghost there, *As he thinketh in his heart, so is he*; That which is here spoken in a particular case may be applied in the general, As a man thinks in his heart so is he, as his thoughts are so is he: So is the heart as the thoughts of the mind are, Men may keep in words and actions out of by respects, but if you could know what the heart is, and look into the haunts of it in secret, that would discover to your selves what you are: as now, Many of your servants, when they are in your presence before you or before others they may out of divers respects carry themselves fairly, but if you would find them out, labour to know what they do when they are alone in their private haunts: So, would you know your own hearts; do not so much look at them, and take a scantling of them by how you behave your selves in words and actions before others, but what they are in your private chambers, what they are in the inward thoughts of the mind, there the heart comes to be discovered most; And by these thoughts I do not mean every kind of injection, or suggestion, for sometimes the Devil may cast in evil thoughts into the most holy; but I mean such thoughts as are sweet to the soul, whereby the soul comes to suck out sweetness, and contentment, for that's the *minding earthly things*, when you

you find the strength of your thoughts to be upon the things of the earth: and they are more suteable to your hearts than any other: It is not when through weakness the mind may be wandring this way or that way, or through suggestions or temptations; but now, when men or women are most themselves when alone and free, then for to examine what are the most suteable thoughts to their hearts, Can you say when you are alone, Oh the very thoughts of God are sweet to me, I medicate on his Law day and night, and suck out sweetnes there as from an hony comb? But an unclean wretch will suck out sweetnes of his unclean thoughts when he is alone; and so the earthly minded man will suck out the sweetnes of his earthly thoughts, and so the Ambitious man the sweetnes of his pride when he is alone, and these are the most contentfull thoughts to him, he can run along if it be two or three hours together and take delight and pleasure in them: here's Earthly-mindedness.

The third thing is this, An Earthly-minded man, *is one whose heart cleaves to the earth*: for so I told you the word was, not only to *mind*, but to *savor* the things of the earth: his heart doth cleave to the earth: The Psalmist in a far differing case said, that his soul did cleave to the dust: but it's true of many men in this case that I am speaking of, their very souls do cleave to the dust, their spirits are mixed with the earth, and therefore they are drossie: Though it may be they have some good cammon gifts, some good natural parts, and some workings of the holy Ghost upon them, yet their spirits are drossie, because they are mixt with the earth: discourse never so much to these men of the vanity of the things of the earth, they will give you the hearing, but when you have done all, their souls do cleave to the earth: and discourse never so much to them of the excellency of heavenly things, they will hear you, but when you have done all, their souls still claves to the earth: As a man whose soul cleaves in love to a woman, (As it is said of *Sampson*, his soul did cleave to *Dalilah*) talk what you

you will against that women, or of the excellency of any other women, yet his soul cleaves to that woman: so 'tis in an earthly minded man, let what will be said against the things of the earth, or what can be said for the setting forth of the excellency of the things of Heaven, yet his soul claves to the earth: as the Serpents belly did to the dust of the ground. That's an earthly minded man.

Fourthly, An earthly minded man, is one whose heart is filled with distracting cares about the earth: what he shall eat and drink, and what he shall put on, how he shall provide for himself and his family, and what shall become of him at such a time, Though he be well now yet what may become of him afterwards: when the heart is filled with distracting cares about the things of the earth, so far as the heart hath these prevailing over it, so far such a man may be judged to be earthly.

There are two things that do cause distrating cares about anie businesse.

The first is, An apprehension of some verie great evil In case I should be disappointed, I look upon my disappointment in such a thing as a most intolerable evil to me, If I should be disappointed I know not what in the world to do. That's the first.

The second is, An uncertaintie in the means for the preventment of this disappointment: when as I look upon disappointment as a very great evil, so those means that should prevent and help me against disappointment I cannot trust to: I look upon them as too weak to help me, notwithstanding al such means I may yet be disappointed, this causes distracting thoughts; so 'tis in the things of the earth, an earthly minded man or woman hath his thoughts fil'd with distracting cares about the world. That is thus.

First, They looking upon the things of the world as such great things, they conceive if they should be disappointed they should be undone; they look upon it as such a fearful unsufferable evil to be depriv'd of their estate and outward comforts in this world.

Secondly, They don't look upon the means of provision for themselves and families as having anie certaintie in it, which is a main thing to be considered of: As for outward things in the world, they find by experience there is uncertainty in them. And then for any promise that there is in Scripture that God will provide for them and their families, alas that they dare not trust to, that's a thing that of all means they think to be the weakest, Lord have mercy upon them (say they) if they have nothing else to trust to, but only a word in Scripture, they think themselves most miserable and wretched. But now, it would be otherwise with the soul if it were not earthly minded, it would not be at any great pause how things do fall out here in the matters of the world, it's true, perhaps I may miscary in my a business, and my estate may be taken from me by the *Caldeans* or *Sabeans* as *Jobs* was, but I shall not be undone, my happiness is not gone, I shall have that that will comfort me when all that is gone; suppose the worst, yet this will not undo me, Indeed a man that sends abroad in a venture all his whole estate, he is very solicitous because if there be ill news about it he is undone; but another man that hath a great deal of Riches, house, and Lands, and a stock at home to maintain him and his family, If there comes such ill news, I have a stock to live on he thinks, therefore he is not so much solicitous: So a worldly man, all his stock is in the earth, there's his only portion, and if he miscarries there he is undone; But a godly man, though he hath the things of the earth, yet he hath something else, treasures in Heaven to rest upon besides the earth, and therefore he is not so solicitous.

And then for the second, *The uncertainty of means and help*: if a godly man lookes upon outward causes, he sees all is uncertain, but he hath a promise to rest upon, I *will never leave you nor forsake you*: cast your care upon me for I care for you; and this he looks upon as a certain means and help, whatsoever fals out, here's a promise that he can build upon, and therefore this takes off his solicitous cares

cares: But an earthly minded man is one whose heart is filld with distracting cares, because he look upon himself as undone if he miscarries here, and hath nothing to rest upon for his provision in this world, more than the creature.

Fifthly, An earthly minded man or woman, is one whole great business of his heart and endevoors of his life are about the things of the earth: he makes it his great business, and the strong endevours of his spirits are exercised in the things of the earth: He eagerly and greedily works with the strongest intention about these things, his whol Soul, the whole man is laid out about the world, it is the adequate object of his soul.

You wil say, Other men they are busie in their callings as well as these that you account earthly minded men, I but mark, they are busie in their callings in obedience to God; and for outward things set aside their obedience to God, then (I say) all the things that they busie themselves about in the world, were it not under that consideration that they were obeying God in it they would not be adequate objects for their souls: I mean by an adequate object, that that is sufficient to take up the whole strength of the soul to lay it out fully: I'le give you this similitude to express my mind further, to shew you what I mean by an adequate object, You have a little child, he is playing at sports, now this sport hath as much in it as there is in his spirit, there is a kind of equality between his spirit and such a sport, there is benifit enough a child conceives in such a sport as it's worth the laying out of all his strength and might upon it: Now it may be, sometimes a man or woman will play with their child, they will do as the child doth to play with it, but this sport it's not an adequate object, that's thus, a man or woman for the while would please themselves with the child, but not so as if there were as much good in this as would fill their souls, so as they would lay out all their mind and might upon this thing as that which is fully adequate to the desires of their

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soul; But sport is fully adequate to the desires of the soul of the child, but though a man or woman doth sport so with the child, yet these things are not fully adequat to the desires of a man or woman, and they have other matters in their heades than these, and businesses of a higher nature, and so it is in those that are not earthly minded, though they may be busied about the things of this world, yet they use the world as if they used it not, the things of the world are not objects adequat to their hearts, a spiritual heart reserves the chief strength of it for higher things, I follow these things in the world, but so as I reserve the chief strength for a more desirable good: As a man now, if he hath divers frindes to come to him, perhapes he hath some of an ordinary rank, they come first, he makes ordinarie provision for them, but if he hath any choise things for entertainment he reserves them for some choise frindes that are coming to him: so a man that is not of the world though he may be busie in earthly things, yet the choice of his heart he doth reserve for things of a higher nature. I remember *Tertullian* hath a speech of the Christians how they eat and drank; when sup'd *they eat and drank*, (saith he) *so as they remembered they were to pray that night before they slept*: So a gracious spiritual heart folows his outward business in the world, but so as he remembers he is to converse with God that night before he sleeps, so that he reserves the strength of his spirit for comunion with God; but now the other laies out all his strength as having nothing to do afterwards: so that in this, an earthly, and a spiritual heart are quite contrary; The Apostle you know would have godly men to use the world as if they used it not; so on the contrary an earthly-minded man uses spiritual things as if he used them not; look how an earthly minded mans heart is in spiritual things so a spiritual mind is in earthly things: An earthly minded man will do some things that are spiritual, he will come and hear the word, perhaps he will pray in his familie, and reade a chapter, but his heart is not much there, he doth it as if

he

he did not pray, comes and hears as if he heard not, and prayes as if he prayed not; he makes it not his business to pray or hear; so a spiritual minded man he doth the things of the world but as if he did them not, I mean in comparison of his being busie in spiritual things, there he doth it with all his might; An earthly minded man is like to *Corah*, *Dathan*, and *Abiram*, we reade of them that they were swallowed up of the earth: and so the truth is, the things of the earth, Contentments, provision for themselves and families in earthly things, doth as it were open and swallow up the very hearts of earthly-minded men: and tha's the fit thing for the discription of earthly-mindedness.

Sixtly, But suppose a man doth not seem to be so strongly intent, to lay out his whol strength and heart about earthly things, yet when any man or woman shall seek anie earthly thing for it self (observe it) and not in subordination to some higher good, this is an earthly-minded man so far as this prevailes; in the 2 *Cor.* 4. 18. our Apostle *Paul* speaks there of the things that are seen that are but temporal, *While we look not at the things that are seen, for the things that are seen are earthly and temporal*: the word is as much as to say, while we do not look as our scope upon temporal and earthly things that are seen, we do not make them our end, but we seek them in subordination, there is somewhat else that we look at higher in all these things, as for instance, a man that is godly, he follows his business as othermen do, but what is it that he would have? It's this, I shew my obedience to God, and I would provide those things that may be helpful to me to serve God in my generation; that's my end, I can appeal to God in this that even in the following my business and all outward things, it is that I might follow God in the use of means for the providing of such things as may enable me to serve him the more in my generation: this is my scope in what I do. But now on the other side, an earthly-minded man makes his scope this, he will follow his business and look about the business of his calling that he might gain, he would

μὴ βλεπόντων τὰ βλεπόμενα.

would get that he might get, he would have more that he might have more, and that he and his children might be somebodie in the world, and it may be that he might have enough to have his will, and lusts, therefore he follows his business very intent, meerly that he may get to satisfie the flesh, yea, indeed all the good things that he doth he brings them in subordination to earthly things. You may take it thus, a spiritual man doth not seek earthly things for himself, but an earthly man doth; or thus more fully, (you may make it a distinct head if you will) An earthly man is earthly in all he doth do, both in earthly and spiritual things, and a spiritual minded man is spiritual in all he doth, both in spiritual and in earthly things; an earthly man when he is in earthly things he is altogether earthly, he lookes not at obedience to God in what he doth: as thus, I'le follow my calling because God hath required it, but an earthly man thinketh, I'le follow it because I see gain come in by it, this is earth; though the things be lawful, and it's your duty to follow your calling, yet to follow it meerly for gain, this is earthly: but because it is your duty and the place God hath set you in, that's spiritualness in earthly things: An earthly man is earthly in earthlythings, and he is more earthly in spiritual things: when he performes spiritual duties he hath an earthly end in it, either to get esteem from men, or to cover some evil, or meerly for form and fashion, he doth it in an earthly way, and it may be at the most that which he doth do, it is but meerly for his own quiet, and to satisfie his own conscience, he is earthly in spiritual things. But now, a spiritual man, is spiritual in earthly things, one of a spiritual mind, is more heavnly and spiritual when he is about his calling though the meanest, as hedging, and ditching, or when he is pulling his ropes and lines, or using his Ax or hammer, he is more spiritual I say then, than an earthly man is, when he is praying, or hearing, or receiving Sacraments; cerainly it is so, and it will be found to be so at the great day of Judgment, when

when the secrets of all hearts shall be disclosed: that's the sixt thing, when a man seeks earthly things for himself.

And that which we may add as a seventh is, *That he is earthly in spiritual things.* I grant that the best of the Saints may have some earthlinesse in spirtual thangs; but I speak of the predominancie it's that that doth rule in the heart, so that in the performance of spiritual things, his very ends are but earthly, and the frame of his heart is but earthly in spiritual performances.

The eighth thing wherein we may find an earthly minded man is this, That *he passes through many and great difficulties in matters of the earth, and they are very little to him*; and though he hath a great deal of toyl for the matters of the earth, yet he is never weary with it, because he is in his proper element; and therefore let there be what difficulties there will be, which to another man would be very great, he makes of them as nothing, and though there be much toyl and labour yet he is not weary, why? because he is in his own element: The fish is not weary with swimming, but a man is quickly weary, because the fish is in it's element and a man is not; so, I beseech you observe this, when a mans spirit is in this kind of temper, let him but be busied about earthly things, wherein earthly advantage comes in, no difficulties will hinder him, no wind or weather, he will rise in cold mornings and go abroad, do any thing in the world. Oh! what difficulties will men endure In storms at Sea, and hazards there, and troubles at Land many waies for things of the earth, and sit up late, and rise early, and toyl themselves, and complain of no wearinesse nor no difficulties. But now, let them come but to spiritual things, to soul businesses that concern God and their spiritual estates, every litle difficulty puts them aside and discourages them, every mole hill is a mountain in their way, I would do so and so indeed, but 'tis so hard, and 'tis tedious to rise in a morning, especially in a cold winters morning; it is very hard and difficult to reade and pray

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and so he is complaining of the difficulty of these things: And to watch over the heart, it's a mighty difficulty: to an earthly man any spiritual thing is difficult, and the difficulties doth discourage him, and in spiritual things, Oh how weary are they! as they in the 1. of *Micha*, 13. they cryed out, *What a wearinesse is it*: But in the businesse of the world they can folow it, from morning to night they are never tired, they can work (as we say sommunes of men) like a horse and yet never out of breath: Oh I would but desire you to try your hearts once, but to endeavour to spend one Sabbath exactly, and see what a wearinesse that would be to you, resolve but one Sabbath to rise early in the morning, & to have your thoughts spiritual & heavenly as much as you can, and then get up & pray alone in your closet, then read, and hear, and meditate, and mark what you hear; and when you go home think of it, and confer about it; and when you come again attend upon the word, and so spend the whole day in hearing, reading, meditating, and conference about good things, Calling your family to account, and praying again, and see how tiresom this will be unto your hearts if they be carnal. But now a spiritual heart will call the Sabbath a delight unto it: And the Sabbath unto such an one is no other than the type and fore-runner of that eternal day of rest it shall enjoy in the kingdom of heaven: one that is spiritual accounts the Sabbath to be a day of rest, but an earthly man is quickly tired in spiritual things, he will give over his work and not go through it: we reade in the 4. of *Nehe.* 6. verse, *Nehemiah* having spoken of the great difficulties that they met withal in their work, and yet (said he) the work went on, *for they had a mind to it*, So, look how a mans mind is, so he will be able to go through his work; If a man be an earthly-minded man, such a man will go through-stich with his work, If he take up businesse for the world he will go through with it, for he hath a mind to it, he is a man of an earthly mind; But let him take in hand a spiritual work, and he will lay it aside be-

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fore it be half done, he will seldome bring to perfection any spiritual work, why? because he hath no mind to it, whereas were the heart spiritual, and there were any spiritual work undertaken, such a one would go through with it till all were finished.

Another note about the discription of an earthly-minded man, is this: An earthly-minded man, is one *that doth conceive of the most heavenly Truthes that are revealed in the Word in an earthly way, according to his mind, his geniours and disposition of his own heart*: And I verily think this is in a speacial manner meant in this place, for the Apostle is speaking of those that did oppose him in his Ministry, and that were enemies to the Crosse of Christ: Now (saith he) These *mind earthly things*, their mindes are of an earthly temper, and therefore no marvel (as if he should say) though they do not favour those Heavenly and Spiritual Truths that we bring to them, for their minds being earthly, they only apprehend those things after an earthly manner: As now: what was the great Truth that the Apostle did bring to the *Pphilippians*? It was the way of reconciling the world to God, of making our peace with God, and of our Justification through Jesus Christ. Now there is no point of Religion more Spiritual, Heavenly, and Divine, than the Doctrin of Reconciliation, and of Justification by Jesus Christ So that, one that is of an earthly disposition, though he may be convinced of a necessity of pardon of sin, and peace with God, yet he apprehends the making of his peace with God, and obtaining pardon of his sin, but in an earthly manner, he hath carnal thoughts and apprehensions about his peace with God, and about obtaining pardon of sin, he thinks it is the same way that one man obtains peace with another when he is fallen out, and of getting pardon from another man that he hath offended, he conceives it in an earthly way, he looks upon his making peace with God, by some thing that he himself must perform; but for the point of Free justification by the grace of God in Christ, it's too Divine, Spiritual and Heavenly for an earthly-minded man

to apprehend in the Spiritual neesse of it; an earthly-minded man, his apprehensions of God are but in a carnal earthly way; as the Prophet speaks in *Isa.* 1. *The Ox knows his owner, and the Ass his masters crib*: Even after that manner doth an earthly-minded man know God as an Ox his owner, And the Ass his masters crib: as thus, the Ox knows his owner because he brings him fodder daily, so an earthly-minded man hath no other apprehensions of God but this, he thinks God gives him good things in this world God makes his corn to grow, or prospers his voyage. An earthly-minded man may rise so high to have apprehensions of God as bringing good things unto him here on earth: But one that is spiritual and heavenly doth apprehend God as God, doth not look upon God meerly as good in respect of the benefit he receives from God here, but he looks upon God as he is in himself, he sees the face of God; as there's a great deal of difference between a man, that knowes another man, and a beast that knows a man; The ox knows his owner, the ox knowes the man that brings hay or provender to him, but a man knows a man in another way, knows what the nature of a man is, knows what it is to be a rational creature: so one that is spiritual, knows what God is in himself, he sees the face of God, and understands what God is in another way than others do: the difference between the knowledg of God that a spiritual soul hath, one that is pure in heart, and the knowledg of God that an earthly heart hath, is just so much difference as comes to this, As the ox knows the man that drives him to fat pastures, so doth an earthly man know God that gives him good things: but a spiritual heart knows God as one man knows another, not in his full excelency, I mean not so, but there is such a kind of difference in some degree, between the apprehensions of God in a spiritual heart, and the apprehensions of God in an earthly heart: And so we might mention in many other Spiritual and Divine Truths, that an earthly-mind doth apprehend but in an earthly way; consider of Heaven

it self, how doth an earthly mind apprehend that? he apprehends that he shall be delivered from pain, and shall have some kind of glory, but knows not what it is, conceives it according to the way of the earth, some pompous, glorious things, that he shall live in pleasures and not in pain; and so apprehends all the glory of Heaven but in sensuality; whereas a spiritual heart looks at Heaven in another kind of notion, he looks upon the enjoyment of Communion with God and Jesus Christ in Heaven, and living of the life of God in Heaven; that's a thing that an earthly heart hath no skill at all in, neither doth such an heart so much as savor it. Thus I have in these several particulars discovered what an earthly-minded man is, Oh that you would lay your hands upon your hearts, and every one consider how far these things do reach you. But I have besides these, divers other convincements, to convince the consciences of men and women that yet there is much earthlinesse in them: but of them we shall treat in their order afterwards.

The Second head to consider is this. The great evill that there is in earthly-mineddnesse, *They mind earthly things*. Is that any such great matter (you will say) indeed we cannot imagine the transcendency of the evil that there is in this, We think there's a great deal of evil in swearing, whoring, drinking, and such kind of scandalous sins, and indeed there is, But to have an earthly mind we do not think this to be so exceeding evil; yet you will find that the Scripture doth speak most dreadful things against this, and if God please to set them home upon your hearts, I hope there is much glory may come to God by it, and much good unto you in particular.

CHAP. III.

Fourteen Evils of Earthly-mindedness.

The First EVIL.

FIrst: The Scripture cals it, *Adultery*: it is spiritual Adultery, in *Jude*, 4. vers *Ye Adulterers and Adulteresses, know ye not that the friendship of the world is enmity with God.* They were Adulterers and Adulteresses in respect of their love to the world: you that would abhor the thought of a temptation to Adultery, yet you may commit spiritual Adultery, a man or a woman may be an Adulterer or an Adulteresse before the Lord, though they never commit the act of uncleanneſſe with another, yet if their hearts be towards another, they be guilty of uncleanneſſe: for Christ sath, whoſoever doth but look after a woman to luſt after her in his hart, he hath committed a dultery alredy; that is, hath ſinned againſt that command that forbids adultery: Is it ſo, that if a man do but let his heart go after another woman more than his wife, and a wife after another man more than her husband, this is adultery before the Lord. So if our hearts be after any things more than the Lord Jeſus Christ, that we profeſs our ſelves married to and he to be our husband; this is adultery in Scripture phraſe.

The Second EVIL.

Yea further, A worldly or an earthly-mind in Scripture phraſe, is called *Idolatry*; *in Ephes.* 5.5. ſpeaking of divers ſins that ſhould not be ſo much as named among them as it became Saints, he hath Covetouſneſs among the reſt, and he ads this: And *Covetouſneſs which is Idolatry.* Now what

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is Earthly-mindedness, but Covetousness, which is *Idolatry*? A man, or woman is an Idolater that is of an Earthly mind: Now Idolatry which is a worshiping of stocks and stones, you al account to be a great sin; but do you, and al others take heed of another Idolatry that may be as bad, that is, To have your hearts to make the god of this world to be your God, the cursed Mamon of unrighteousness, to make the things of the earth to be your Christ, to fall down and worship the golden Calfe of the world. It's certain, that that thing a mans heart is most taken with, and set upon, that's his God: and therefore here in this verse out of which my Text is, it's said, They made earthly things (their bellies) their God: The Voluptuous, and Drunkard makes their Belly their God; and the Unclean person, makes his Scrumpet to be his goddesse and worshippeth that; whatsoever thy heart is most upon, that's thy God: therefore, that you must know to be the meaning of the Commandement, *Thou shalt have no other Gods before me*: That is, thou shalt give me the strength of thy soul, and nothing else: So, I am a God to my Creature when I have its strength exercited about me, to lift up me as the highest good; but if there be any thing else that thy soul is set upon as thy highest good, that's thy God, and it's worse than bowing the knee, thou bowest thy soul to that thing; now the meaner any thing is that we make a God of to our selves, the more vile is the Idolatry: as when the *Egyptians* worshiped divers sorts of gods, they were accounted the most vile Idolaters; whereas other Heathens worshiped more excellent things, the Sun, Moon, and Stars; the *Egyptians* worshiped Dogs, Cats, Onions, and vile things; and therefore their Idolatry was vile. So, the viler any thing is that a man or woman sets their hearts upon, the more vile is their Idolatry; as for a man that shall set his heart upon unclean lusts, now to make that to be a god, the satisfying of those lusts, that's abominable, and to make any earthly thing to be a god to us, that's most vile; for of all the things of the works of creation that God hath made, the Earth is the meanest, 'tis the baseest and lowest thing, and hath the least beauty in it in it's self, and it is the most dul and

meanest

meaneſt element of all; and to make earthly things to be a God to you, this is moſt vile.

Obiect. You will ſay for this Idolatry, *What is there in it?*

Anſw. There is Two particulars to open the Evil of *Idolatry*, or Earthly-mindedneſſe.

Firſt. The Evil of your Idolatry, it is in this, *You do depart from God*; in letting out of your hearts to theſe things you do (as it were) go off from God, and renounce the protection of God, the goodneſſe and mercy of God, you leave it all by this: In the 4. chap. of *Hoſea*, 12. verſe. They are ſaid, *To go a whoring from under their God.* It's a notable phraſe; that is, by going to Idols, they did go off from the protection of God; whereas, while they were worſhiping the true God, they then were under the protection of God; but when they went to Idols, they went from under their God, from under his protection: So when thou ſetteſt thy heart upon God, and lifteſt up the infinite Firſt-being of all things as the chief good to thy ſoul, thou art under the influence of this Grace and Mercy: but when thou doeſt depart from him, and makeſt other things to be thy Chief good, thou goeſt from under his protection, and from his good and mercy.

Secondly: God is ſlighted and contemn'd in this, *When thou chooſeſt rather to make the earth to be thy God than the infinit bleſſed firſt being of all things*; As a man that doth deſpiſe his wife, and it were abominable ſin, if he ſhould chooſe to go to a Queen though the moſt beautifulleſt woman in the world, and forſake his wife; but to leave a Queen, or Empreſs that were the beautifulleſt woman upon the earth, and to have the heart cleave to a baſe dunghil-raker, were not this a great contempt to the Queen that weare ſo beautiful? Yet ſo it is when thou doeſt forſake the bleſſed eternal God as thy chief good, and chooſeſt the things of the earth: for the truth is, the earth is the ſink of all the Creatures of Gods

Gods making, and for thee to leave the most blessed and Eternal One, and to make thee thy god it must needs be a very vile and abominable thing; and therefore the Prophet *Jeremiah* in speaking of this Idolatry, he cals the Heavens and the Earth to be amazed at it. *Jeremiah*, 2. 12. *Be astonished, O ye Heavens at this, and be horribly afraid, be ye very desolate saith the Lord*, Why? what's the matter? *For my people have comitted two evils, They have forsaken me the fountain of living waters, and hewed them out Cisterns, broken Cisterns that can hold no water.* So 'tis here; thou forsakest the fountain of living waters, the blessed God, and thy heart cleaves to the dust, and seekest thy contentment and happinesse in cisterns that can hold no water; let the Heavens be astonished at this horrible wickedness.

The Third EVIL.

Thirdly, *Earthly-mindedness, it's enmity against God.* Thou wouldst be loth to be found an enemy against God; certainly it's a Truth, and it will be found another day, That an earthly-minded man, or woman is an enemy to God: yea the Scripture makes it to be *enmity* in the very *Abstract*, *Jam.* 4. 4. *Know ye not that the love of the world is enmity to God?* Observe this, for ther's very much in it if God would be pleased to make us to lay it to heart, you will find it by experience, that earthly-mindedness doth make men to be enemies to that that is spiritually good, therefore well might the holy Ghost say, 'tis enmity to God, for whatsoever is enmity to any thing that is spiritually good, it is enmity to God; so much as my heart, or any of your hearts are against any thing that is spiritual, so much mine or any of your hearts are enemies to God. Now here in the very Text, these earthly-minded men are made enemies to the crosse of Christ: that is, enemies to the spiritual preaching of Christ, and holding forth Christ: Indeed, If they would have mixt Christ and Circumcision together, then they would have been content with it; but now this

spiritual

spiritual way of preaching Christ, and being justified by faith alone, and Christian Religion in the purity of it, was that that was not surable to their carnal hearts, and therefore they were enemies to it. Oh earthly-mindedness doth make us enemies to spiritual things; where have you greater enemies unto the things of God, unto spiritual things, unto the Ministry of the word (as we had occasion to hint) and to the work of gods grace upon the hearts of men and women, no greater enemies unto these things than earthly-minded men, men that savour the things of the earth, that can go up and down, and care not if they can but load themselves with thick clay, grow rich in the world and fare deliciously every day with *Dives*, make provision for the flesh to fulfill the lusts thereof, there is an antipithy in their spirits against Jesus Christ and al goodness.

The Fourth Evil.

Then Fourthly; There is scarce any disposition more opposite, more contrary to the work of grace, to the work or godliness in a mans own heart than earthly-mindedness, 'tis so exceding crosse to the nature of grace, that it may as well put men or women to be at a stand, and put them upon examenation whether there be any grace or no in their hearts if earthly-minded nesse prevail, as almost any other thing; if God should suffer your corruptions to prevail over you, so as you should break forth into some outward notorious sins, then it may be you would begin to think, can this stand with grace; and how can that stand with such workings as I have had before? have not I cause to fear that I am but an Hypocrite, a rotten professor? But now, this earthly-mindedness hath as much opposition to the nature of grace, and the power of godliness in the heart as almost any sin that you can name. It is so quite contrary to the very beginning of the work of grace, not contrary to the degrees only, but to the very beginning. The main work of God at the very first, in working grace in the

the soul, is to disengage the soul from the creature, it is to take it off from the Earth, and from all creatures here below: for naturally 'tis true, That as we are of the earth, so we are earthly, and have our spirits ingaged to the things of this earth; but then comes the work of grace upon the soul, and takes it off, and discharges the heart from the earth: and therefore you find that Christ laies in this as the first lesson, *That he that will be my Disciple, must deny himself, and take up his Cross and follow me*: as if he should say, never think of being a Christian except you will deny your selves. *Self*: what's that? all natural contentment, natural-self, and sinful-self, to be emptied wholly of your selves, and creature comforts, and contentments, and take up my Cross. to be willing to suffer any thing in regard of earthly comforts, to be willing to lay down all at my feet, and to give up your intrest in all, and to take up my Cross, this is the very first beginning of Christs bringing Disciples to himself. Then (saith the soul) let me have my sin pardoned, and farwel earth; it's Heaven, Holiness, renewing of the Image of God, communion, and union with God, and living to the eternal praise of his Name in Christ that my heart is upon; I say, this is in the beginning of Gods working the heart to himself. The work of Grace when it is first wrought, it hath the name of *Vocation*, Calling: what is it for a man to be called? give diligence to make your *calling and election sure*: To be called, is this, and whereas before thou wert altogether digging and delving in the earth, and seeking for thy happiness in the world, now it pleases God to make thee to hear a voice behind thee, calling thee, and telling thee, O poor soul, thy happiness is not here, there are other things in which thy chief good consists, thou art made for higher and better things than these, God hath nobler thoughts about man-kind than meerly to let him have a few contentments here in the earth, Oh soul! come away and look after higher things; here's the first work of grace: and the soul answers unto this call of God, and saith, Lord,

I come, and so gives up it's self to God to dispose of it, and this is in the begininng of the work of Grace: Now how contrary is earthly-mindedness to the work of God in bringing grace into the heart? Conceive it in these three things.

1. The very work of conversion, it is set out in Scripture by Gods calling the soul out of the world. *Whome he hath predestinated, him he hath called.* When God effectually begins to work upon the heart of a sinner, he does cause a voice to be heard in the soul, Oh soul, thou hast been busying thy self about many things, but there is one thing necessary, Oh come out of that way of thine that thou art in, thou canst never be happy else, thou wilt be undone in it; the Lord calls the soul out of the world; and that (I say) is the very work of conversion, the souls answering to Gods call: Now for one still to be earthly, and to have a heart cleaving to these things, surely such a one is not as yet effectually called out of the world.

2. And then from thence follows, *upon the souls answer to his call*; the Lord dis-engages the heart from all creature comforts; and teacheth the first lesson to deny himself, and so take up Christs Crosse: now what's more opposite to self denial and the taking up of the Crosse of Christ than earthly-mindedness? the text saith here, *They are enemies to the Cross of Christ.*

And then a Third thing in conversion it is, *The resigning up of the soul to God as the chief good*; the soul upon the cal of God, it learns the lesson of Self-denial, and taking up the Crosse, and so being disengaged from the creature, now it resigns up it self to God as an infinite soul satisfying good for ever: now you cannot but in the naming of this see how opposite earthly-mindedness is to it.

And then for the work of grace upon the heart, after the heart is converted and turned to God.

First, *Grace brings a new light into the soul:* A Spiritual and divine light is set up in the soul upon the conversion of a sinner to God; but now, the earth you know, it's the

the dark part of the world, and earthly mindedneſſe it cauſeth darkneſſe to be upon the ſpirit, as the interpoſition of the earth between us, & the Sun, it doth hinder the ſight of the Sun from us; And ſo the interpoſition that there is of earthlineſſe in the ſoul of man between God and it, doth hinder the ſight of God from the ſoul; there is a Divine light ſet up in the ſoul, and when as God works grace that doth diſcover things of a higher and more excellent and glorious nature, than thoſe things were, that before the heart did ſo much cleave unto.

In the ſecond place: the Scripture ſets forth the work of grace by the *New creature*. In the ſoul all things are made new, old things are paſt, he that is in Chriſt is a new creature: Now earthly-mindedneſſe is oppoſite to the new creation in the ſoul, it's the old man that is of the earth, *the firſt man is of the earth earthly*; and ſo it is apparant that thou art ſtill only in the ſtock of the firſt man, of the earth earthly, who art an earthly-minded man. But the ſecond man is, *the Lord from Heaven*: But now, thou that art an earthly-minded man or woman, art yet but a child of *Adam*, of the firſt man, and ſo art of the earth earthly, this is oppoſite to grace, grace works a new creation in the ſoul.

3. And grace is of an *Elevating nature*, raiſes the heart above its ſelf, and above the creature, yea, above the world, in ſome reſpect above Angels themſelves, above Principallities and Powers, above all created things, grace is of a raiſing nature; but an earthly-minded man ſinks down to low and baſe things.

And grace (fourthly) is of an *Enlarging nature*; it enlarges the heart, ſo that it cannot be ſatisfied with any earthly things, though God ſhould give the whole world to a heart that hath grace, this would not ſatisfie that heart, why? becauſe it is ſo Enlarged by the work of grace, the work of grace it is the Divine nature, the Image of God in the ſoul, and therefore works the ſoul like to God: and it's ſaid of God in the 40. of *Iſa.* that all the nations of the

earth are to him, but *as the drop of the bucket, and as the small dust in the ballance.* Now grace makes the soul to be like God, to account all the things of the earth to be as the drop of a bucket, and the dust of the ballance, to be nothing, less than nothing.

5. And then, *Grace sanctifies the soul*: Now what is it to sanctifie, but to take off from all common uses, and to dedicate to God as the highest act of all things? And therefore, the Greek word that is for *Holy*, it is taken from a participle Premitive, and a word that signifies the *Earth*, as much as to say, Not Earthly: and *a Holy one* in the Greek language is *not an earthly one*, according to the usual erimology given of it. Now Grace it makes the soul holy, it sanctifies the soul, it sets apart the soul for God, and dedicates and consecrates the soul to God: and therefore you see that it is opposite to the work of God in bringing Grace into the soul, and to the work of grace, and the power of godliness in the soul of man: This is the great Evil of Earthly-mindedness.

ἁγίος. ab α pri. & γῆ terra, extra terram, sine terra. *Beda.*

The Fifth Evil.

But Fifthly: For the discovery of the great Evil that there is in Earthly-mindedness: It puts men upon very great Temptations; and for that we need no other Scripture than that in the 1 of *Tim.* 6. 9. saith the Apostle there, *But they that will be rich, fall into temptation, and a snare.* Mark, that is, Those that have set their hearts so much upon the things of the earth, as they are resolved they must have them whatsoever comes of it; Observe the phrase; They that *will* be rich, they apprehend a necessity of the things of the earth, they do not only wish and desire, Oh! that we had riches, and had these things of the earth, but they resolve they *must* have them upon any terms: Wel, If the heart go on in obedience to God in the duties of its calling, and if God send in riches and an estate, it doth thankfully accept it from God; these do not meet with such temptations and a snare as the Apostle here speaks of; but when the heart is

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set upon it, that it needs must have an estate whatsoever comes on it; now they that will be so, they (saith the Apostle) fall into temptations and a snare. There's dangerous temptations in following after the things of the earth, and there is a snare in them that you do not think of, for you think only of the bravery of the things of the earth, how sumptuously you should live, and how fine you should be, in your house, and cloaths, and what table you may keep, you only think of these things that may give the flesh contentment; but you do not think of the temptation, and the snare that is in them; and those whose hearts are set upon these things, they fall into the snare, nay, temptation; those that are earthly-minded, have great temptations, to shift up and down, to strain their consciences for the things of the earth; for so it is, that while we live in this world God hath made the things of the earth to be as thorns, and so they are compared in Scripture, and it's hard for one to meddle with thorns without pricking his fingers; they are as briars, and its hard for the sheep to get among them but she will lose some of her wool: and so it's hard for the heart to be busie about the things of the earth, but it will be prickt and lose some of its fleece, it will fall into temptation and a snare, and be catch'd: Oh! how many men and women that have enlightened consciences, and they think sometimes that they would not for all the world do any thing against their consciences, though they might gain all the glory and riches under Heaven: Well, but yet their hearts being earthly, when it comes to some particular, how ready are they, at least, to strain conscience, and not to attend to the voice of conscience, and are willing that conscience should have its mouth stop'd for the time? Indeed, If their consciences did plainly tell them, that this thing is absolutely sin against God, perhaps they would not do it, but that were not the snare, for its no snare when I see the danger before me; here's a deep pit, and if I step a step further I fall into it, this is no snare. But now, there are some that are not catch'd so, by a pit that's open; but the Devil doth

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lay upon the pit (it may) some green grass, so that they shall not perceive, or very hardly perceive the danger; thus such as have earthly hearts they fall into a snare and temptation, they are put upon straining of conscience, and wringing it as much as may be, and many shifts that they are put too, Oh! a man when once he is got into an earthly business he knows not how in the world to bear it if he be croft in it, It may be I have gone thus far, and I have very great hopes that I shall succeed in it, only there is one stop, now for him to think that for this one stop I am like to lose all, Oh it goes to his heart: Oh but now, if you would but strain conscience a little you may get over it presently; an earthly man will strain hard but he will get over it; whereas now, were the heart taken off from the earth, though such a man had gone on never so far in a business, if there comes a stop in a matter of conscience, yea, if it were but a doubt that such a thing were sin; it's enough to stop him, a meer doubt lest he should sin would be enough for to make him say, let the business fall if it will, there may be a snare in this, and I see some cause to doubt: now if the heart were spiritual it would be taken off; but an earthly mind will go through very many dreadful things, and doth not much trouble himself, and so doth ensnare himself exceedingly, that he may get an estate, or preserve it when once he hath got it: That's the fifth thing.

The Sixth Evil.

The Sixth thing wherein the danger of earthly-mindedness consists, is this: *That 'tis one of the greatest hinderances in the world to profiting by the Ministry of the Word.* Oh! many of you cannot but be convinc'd in your consciences that you have not profited by the Word, and sometimes you will complain of the want of profiting under the means. Oh that you had but hearts to look into the cause of it, from whence it is that you profit so little: It will appear to come from your earthly-mindedness, you bring a heart full of the

the world, full of drosse with you, no marvel though you do not see those spiritual and heavenly things that are in the Word, whenas there is so much drosse in your eyes: You know travellors in the summer time, traveling in the midst of dust and in company, they have not that freedome of their eyes to see things as at another time: Oh many men come to the word with their thick clay, and a great deal of filth that doth clam up their very eyes, and dead their hearts in the hearing of the Word? you know what Christ said to *Martha*, when *Mary* was sitting at Christs fees, and hearing his word, but *Martha* was cumbred with many things; so 'tis many times with those that come to hear the Word, though they are in the presence of Christ, and have the sound of the Word in their ears, yet their hearts are cumbred about many things, there's a great noise in their hearts, they are busied in the world even while they are hearing of the Word, as you find it in the 33. of *Ezek.* 31. ver. there is a notable discription, I fear it may be of many of you: *And they come unto thee* (saith the Lord to the Prophet) *as the people cometh, and they sit before thee as my people, and they hear thy words; but they will not do them; for with their mouth they shew much love, but their heart goeth after their Covetousnes*: They sit before thee as my people, and they hear thy words, (mark) and they shew much love with their mouth; they will commend the Sermon; it may be they will say; He is an excellent Preacher, it's a very good Sermon that we heard this day; they will shew love with their mouth; but yet their hearts go after their covetousnes for all that; they heard a man speak fine things, and brought excellent expressions for to set forth his matter that he had in hand; but yet their hearts are after the things of the earth, and after their Covetousnes, they had carnal, earthly drosse hearts, and hence it was, that there was no good came unto them by the Ministry of the Word: And that famous place which we have for this, which shews it cleerly in the 13. of *Matt.* 22. ver. you know the several sorts of ground that had the seed of the Word sown into them, but there

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was but one of them that was good and faithful, and among others there was the thorny ground; He also that received seed among the thorns, is he that heareth the word. and the care of this world, and the deceitfulnesse of riches choaks the Word, and it becometh unfruitful. I beseech you observe it, these that our Saviour speaks of here in this parable that get no benefit by the Word are not men that live lewdly, your drunkards, swearers, and whoremasters, but those that have earthly hearts; it's said, *the deceitfulnes of riches*; the things of the earth do not hinder in an open way, for thousands of men that have earthly hearts, they do not know that they have earthly hearts, no, it is the deceitfulnesse of riches, and it choaks the Word; it may be just when they are in hearing of the word it doth affect them, Oh they think it's sweet, and they will remember it, but the deceitfulnesse of riches, and the cares of this world choaks the word, when they come, they have businesse about the world and their houses, and gardens, and comings in, and ful tables, and all the delights that they have in the world, comes and possesses the heart, that the word is choakt, it cannot get down into the soul to sink in there, and so to prevail in the soul to bring forth fruit, Oh the word is choakt; Oh many of you come here three times on the Lords day, and have precious seed sown all those times, and yet, Oh how it is choakt through the cares of this world, and through the deceitfulnes of the things of this world! You bring with you, and keep with you, and carry along with you earthly-minds, and hence it is that the Word prevails not with your hearts: Oh! what do you loose through this earthlynesse? you lose the fruit of the Word that should save your souls; a spiritual heart having received some one truth into it, afterwards blesses God for it, and would not for ten thousand worlds but he had had that truth preached unto his heart at such a time, Oh he hath cause to blesse God for such a morning, for such a day that he hath had such a goodly pearl of great price presented to him, and taking root in his heart,

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was but one of them that was good and faithful, and among others there was the thorny ground; He alſo that received ſeed among the thorns, is he that heareth the word. and the care of this world, and the deceitfulneſſe of riches choaks the Word, and it becometh unfruitful. I beſeech you obſerve it, theſe that our Saviour ſpeaks of here in this parable that get no benefit by the Word are not men that live lewdly, your drunkards, ſwearers, and whoremaſters, but thoſe that have earthly hearts; it's ſaid, *the deceitfulnes of riches*; the things of the earth do not hinder in an open way, for thouſands of men that have earthly hearts, they do not know that they have earthly hearts, no, it is the deceitfulneſſe of riches, and it choaks the Word; it may be juſt when they are in hearing of the word it doth affect them, Oh they think it's ſweet, and they will remember it, but the deceitfulneſſe of riches, and the cares of this world choaks the word, when they come, they have buſineſſe about the world and their houſes, and gardens, and comings in, and ful tables, and all the delights that they have in the world, comes and poſſeſſes the heart, that the word is choakt, it cannot get down into the ſoul to ſink in there, and ſo to prevail in the ſoul to bring forth fruit, Oh the word is choakt; Oh many of you come here three times on the Lords day, and have precious ſeed ſown all thoſe times, and yet, Oh how it is choakt through the cares of this world, and through the deceitfulneſs of the things of this world! You bring with you, and keep with you, and carry along with you earthly-minds, and hence it is that the Word prevails not with your hearts: Oh! what do you looſe through this earthlyneſſe? you loſe the fruit of the Word that ſhould ſave your ſouls; a ſpiritual heart having received ſome one truth into it, afterwards bleſſes God for it, and would not for ten thouſand worlds but he had had that truth preached unto his heart at ſuch a time, Oh he hath cauſe to bleſſe God for ſuch a morning, for ſuch a day that he hath had ſuch a goodly pearl of great price preſented to him, and taking root in his heart,

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(I say) it's more than if God had given them thousands of worlds to possess. But now, many of you, having your thoughts and hearts about some petty thing of this world, all those blessed Truths, that you heare from time to time, that the very Angels desire to pry into, they are all choak'd and come to be unfruitful. What was the reason when the young man came to Christ, to know what he should do to have Eternal life that he got no good; the Text saith *that he had great possessions*: A man (no question) may be a rich man, and yet a Godly man, a holy man: but when the heart is in the estate, mixed with the earth: Oh! this it was that hindred the young man from imbracing of Jesus Christ even when he came to him. Young men for the most part are rather guilty of fleshlinesse, than seeking after the riches of the world; yet sometimes it hath been the sin of some young men, at their first setting up, they were very forward when they were servants, Oh! how precious was the word unto them, but when they were got into the world, and found the sweetnesse of it coming in, Oh! then the word hath been choak'd to them; and they have lost the savour they had in the word, they have lost the relish of the Word, it is not now sweet to them as formerly it hath been, Oh many examples there hath been this way: That's the great evil of Earthly-mindednesse, that it doth hinder the great, benefit of the word, and there is much evil in this; If you had hearts to receive what is delivered your hearts would tremble at the thought of this, Oh Lord, what shall I bee hindred from profiting by this word? 'tis the great blessing of God to the world it's that that must save my soule, there's more worth in it than ten thousand worlds, whatsoever should hinder my profiting by thy word I had need take heed of it; take heed of earthly-mindednesse, many of your consciences cannot but tell you this, sometimes any businesse will keep an earthly-minded man from coming to the Word, and when he doth come, there is earth in his heart and ears that keeps him from attending upon the Word: and when thy thoughts

are abought earthly things in the hearing of a Sermon, it may be there is some truth passes by thy soul that might have sav'd thee eternally, and thou hast lost that opportunity which perhaps thou shalt never have again.

The Seventh Evil, *opened in Six Particulars.*

Further, In the seventh place, *Earthly-mindedness, it causes many foolish lusts in the heart*, that's a great evil; and for that you have the same Scripture that was before, for the temptations and snare, 1 *Tim.* 6. 9. *But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts*: lusts that are very foolish and simple.

1. As for Instance; *It causes men to follow after things that are very vile and mean*, it causes men to bestow the strength of their immortal souls about things that have no worth at all in them: that's a foolish lust, to bestow the strength of an immortal soul about vanities: If you should see men that are of excellent parts for to spend their time about trifles and toyes, as about catching of flies, and following of feathers, you would say, surely they begin to be besotted; so for the soul of of man, that is capable of such excelency as it is, of communion with God, with the Father, Son and holy Ghost, for such a soul to have the strength of it spent about such poor trifling things that cannot profit in the evil day, Oh this is a foolish lust.

Secondly, Foolish lusts, for earthly-mindidness, *causes thee to be a servant to thy servants*: you would account that man a fool that should be a servant to his servants: so God hath made the things of the earth to be a servant to thee, and yet thou wilt come and put thy neck under thy servants yoke, and art a servant to thy servant: yea were it not a great deal of folly for a man to expect all his honnour and respect to come from his servant rather than from any excellency in himself; as thus, Suppose a man were travelling, & indeed there is respect given to him, but it's for his servants sake rather than his own; If he should come to know.

know this, this he would account a great dishonor to himself: But an earthly heart (I say) puts himself into such a condition, as indeed he makes it to be his greatest honour to have honour from his estate and riches: So that men do not respect rich men for any worth that there is in themselves, or for any excellency of their owne, but only for their riches, as much as to say, a man is not respected for himself but for his servant. Take som men that have had estates, but now they are deprived of them, and are become as poor as any Almes-men or Beggers amongst us; who doth regard them then? But now, let a man have grace and holinesse, if he were turned out of all and made as poor as *Job*, yet he were one that the Angels of Heaven would look upon with honour, and would glory in attending upon him; this is the difference between the carnal earthly heart, and the spiritual heart. It's a foolish lust to mak himself to be a servant to his servant.

3. It brings into foolish lusts, *For a man might have as much (it may be) more of the earth if he did not mind it so much as he doth.* Now for a man to mind the earth and to indanger himself in the minding of it, when as he might have it as wel without so much minding, surely this is a foolish thing: For a man to bestow a great deal of labour about a thing when as he might have it with lesse labour, he is a fool surely. Certainly if you be such as belong to God, then you may rather expect God to bless you if you kept your hearts more spiritual, you might expect that God would grant to you more of the good things of this world if you were lesse earthly-minded than you are, and it's your earthly-mindednesse that makes God cut you short of these things; I am verily perswaded there are many men that have ill successe in their earthly affairs, and it's a fruit of Gods displeasure upon them because their hearts are so much upon worldly businesses, did you go on in your imployment in obedience to God, and commit it to God for successe, you might be crowned with more successe than you have been: now what a foolish things is this?

4. Yea further: *It's a great deal of folly, for any of you to go and buy a thing and to pay a greater price for it than it's worth*: If you send a servant to buy you commodities, and when he comes home you ask him what it cost, and he tells you it cost such a price which is ten times more than it's worth, you will say, Thus it is to send a fool to Market: so an earthly-minded man manifests himself to God, and his Angels and all the Saints to be a fool, for why? thou bestowest that upon this world, that is a thousand times more worth than the things of the world, for thou bestowest that upon the world that might bring thee to heaven; I may say to an earthly-minded man, those thoughts, and cares, and affections, and endeavours that thou doest spend upon the things of the world, If they had been spent about the things of God might have sav'd thy soul to all eternity, thou mightest have got Christ and Heaven, and Eternity, the Lord would have gone along with thee; and thou mayest come hereafter to see it at the great day when all things shall be opened before men and Angels: had I but spent those thoughts and cares, and endeavours, about understanding the wayes and things of God and eternal life, my soul might have bin sav'd for ever: Not that our works will do it, but that God would have gone along together with you in such wayes as those are; now for you to spend thoughts and cares about that that perhaps you shall not have, for many men and women spend their souls about the things of the world and never have them, this is a sad thing; Oh! will not this be folly? will not you curse your selves hereafter for your folly? Oh that I should spend my self and be spent about that that I have not got neither, and I must be damn'd for that, whereas had I spent time about things that concern'd my soul and eternal life it would have been more like that I should have gotten those things; for God doth not fail men so in spiritual things as he doth in earthly things, a man may be as diligent as it's possible for any man to be in busines of the earth, and yet he may miscary; but give me any man or woman that

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ever was diligent in seeking the things of God and eternal life that ever did miscarry; I verily beleeve at the day of Judgment there will not be one man found, that shall be able to say, Lord, I did improve what talents thou didest give me to the uttermost to save my soul, but Lord, because I was not able to do any more, without thy grace, thou didest deny thy grace to me, and therefore now I must be damn'd: I beleeve there will not be any soul that will be able to say so; but in the matters of the world men do say so, that they have don what they could, and labour'd and toyl'd, and yet for all that they miscarry. Oh what a fooliſh thing is this then, for thee to toyl and labour about that which is so uncertain: for were it not a fooliſh thing for a man to bestow all his estate about buying of pibble stones, and that that will afford him no kind of benefit at all: This foly is in the heart of man: I'le but put this case to you, If two of you should go to the *Indies*, where precious stones are, and one should purchase a lading of precious stones and other rich commodities, and the other that carried as much mony with him, he laies out all his money about baubles and trifles; and they both come home laden, Both went out with the same stock, both come home laden, and one comes home with precious stones that makes him rich, and his posterity to be great men; the other brings home nothing but a company of pibble stones which makes him scorn'd and jeer'd at by all his Neighbours; Oh! how would he be ready to tear his flesh for his folly in this kind: This will be the difference between men and women at the day of Judgment, for the truth is, what is this world but a sea-fare? We are here sailing in this world, And here we have the market of pearls, or else of that which hath no worth at all in it: when you live in the times of the Gospel I say there is a market for pearls, for those things that may enrich you to all eternity; now there's one man, he bestows the strength of his thoughts and heart about those things that he shall be blessing of God in the highest heavens to all eterni-

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ry for, and the other man bestows his thoughts and heart but upon the things of the earth, and lades himself with thick clay (as the Scripture phrase is;) and now at the day of Judgment when it shall appear, here's a man or woman that shall be to all eternity blessed, that shall joyn with Angels and Saints in the highest heavens to magnifie the free grace of God in Christ: and here's another that had he bestowed but his thoughts, and heart about the same things he might have been so blessed for ever, but he minding the things of the earth is a cursed fool, and is the scorn and contempt of men and Angels to all eternity; earthly-mindedness brings men into fooliſh lusts (as the Scripture speaks:) Oh! though men of earthly minds think themselves the only blessed men, I applaud my self at home, let men talk what they will; but the holy Ghost saith, that those lusts that are caused by earthly-mindedness, are fooliſh lusts.

Fifthly, *That's folly for a man to do that that he must undo again.* Now especially those earthly-minded men that have this earthlinesse so to prevail with them as to get any thing of the earth by false wales; they must certainly undo all they have done: you have got so much of the earth in some cunning cheating way, and you blesse your selves that you have found out such a mystery of iniquity; this is a fooliſh lust: Fooliſh, Why? it must be done again, either you must be eternally damn'd, or else you must restore as *Zacheus* did if you be able, though it be to the impoverishing of your selves, yet it must out again, all the sorrow and repentance that can be will not be sufficent, thou canst not be pardoned upon all thy sorrow and repentance if thou dost not restore if thou beest able, what thou hast ill gotten; I do not know that there was ever any Minister of the Gospel upon the face of the earth but held this, that it was of absolute necessity to salvation to restore, and this one reason cannot but satisfie any mans conscience, *That a man cannot truly repent of a sin, and yet wilfully to continue in it.* Now except you do restore, you do wilfully continue in it; for why

why? you do not only wrong the man the first hour, but so long as you keep any thing that is his you do wrong him: and if you be able to restore and do not, because you are loth to part with so much mony, or so many goods, you do wilfully continue in the sin: now, no man or woman can truly repent of a sin and yet wilfully persist in that sin: what a foolish lust is this, for a man or woman to go and get the things of this world in such a way as he must undo all again though it be to his shame; Oh! consider what a folly it is. You deceitful servants, that spend away that upon your lusts, that you cheat and cozen your master of; afterwards when you come to set up for your selves, you must restore what you have purloind, and it may be a great part of your estate must be repaid in way of restitution, it must be done, there's no gain-saying of it; and therefore what a foolish lust it is, to be set upon the things of the earth so as to get them in an earthly way.

6. And then foolish (observe this one note) By *Earthly-mindedness, they do lose the comfort of earthly things before they have them.* I make it out thus, A man or woman that hath carking thoughts, about the things of the earth, and it may be by their inordinate thoughts, and cares, and affections after some earthly things, they contract much guiltiness upon their own spirits, yet after this perhaps God doth give them that earthly thing; now when they have got it, if they have any light in their consciences, their convinced consciences will then reflect thus upon them, I have got this indeed, Oh! but have I it with the blessing of God? I have it in my custody, but I got it dearly, it cost me such thoughts and cares, and affections before I had it, and now I have it, I cannot say it comes out of Gods love, I rather fear that God hath given it me in his wrath because I got it in such a way; now all the comfort is gone and lost, whereas had it come in the way of God, and hadst thou given up thy self to God, and then providence had brought such a comfort to thee, thou mightest have enjoyed much of God in it, and blessed God for it, the Lord hath blessed me

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in my trading, Oh! I have it from the Love of God. But now, when thy heart was earthly before it came, when it doth come thou hast no comfort in it, the comfort of all is lost before it comes, thou hast spent so much upon it, as if a man hath got a thing, and after he hath gotten it, he thinks thus, What hath this cost me; it hath cost me a great deal more than it's worth; now the comfort of it is vanished.

The Eighth Evil.

Earthly-mindedness, *It is the root of Apostasie.* I'le give you but one Scripture, and compare it with another: 2 *Tim.* 4. 10. there's a notable Text, that shews how earthly-mindedness breeds Apostasie, 'tis the example of *Demas*, *For* Demas (saies the Apostle) *hath forsaken me*: what's the matter? *having loved this present world.* It was that that made *Demas* to be an Apostate; why? what was *Demas* before? compare this Scripture with that you have in the Epistle to the *Colossians*, and you shall see what he was before this time he was a forward disciple of *Paul*, and the Apostle had some good esteem of him in the last to the *Colossians*, 14 vers. marke there in that Epistle, where *Paul* was directed by the holy Ghost, Luke *the beloved Physitian, and* Demas *greet you*. *Paul* doth rank *Demas* here among the famous Professors of Religion; the Apostle writing to the *Colossians*, saith Demas *greets you among the rest*. When we send to our friends and say, Such a one commends him to you, we use not to name them except they be entire friends. So it appears, and I find that Interpreters severally do think it was the same *Demas*, and the word gives us some ground for this; but in *Timothy* you find, that he names *Luke* there too: It seems that *Demas* and *Luke* were two great Associates: and *Paul* mentions them together; when *Demas* had forsaken him, yet *Luke* rode with him, and when *Paul* sends them the greeting of *Luke* that was the beloved Philitian, he sends the greeting of *Demas* too: But now, one was truly Godly, and whatsoever sufferings *Paul* met with, one cleaved to him,

and

and would not forsake him: But when *Paul* begins to suffer, and *Demas* thought, that there's no thriving for me, if I should follow this persecuted Apostle. *Demas* now would have no more of *Paul*, he thanks him for his company and fairly departs from him: *He hath forsaken me*: and what's the root of it? **He had imbraced this present world.** And that's another note, that though he was a forward Professor, yet the heart of *Paul* was not so much for him, for saith he, *Luke the beloved Physitian, and* Demas *greet you*; He doth not say, the beloved *Demas*: it's true, *Demas* was a forward Professor, and did seem to wear a cloak of Religion; yet *Paul* was directed by the holy-Ghost only to speak of him as a Professor; but in that the holy-Ghost directs him to speak of two together that were companions, but gives one an Epethice, *Beloved*, and the other only his name. By this we may gather, that those that have discerning spirits may shew some kind of sign in those that are earthly, at least to darken their esteem of them, and to make them somewhat jealous of them: as now, there's two men, and both very forward, and two companions together; yet those that are godly, old Disciples can savour one more than the other; Indeed they are both Professors, and both have excellent parts and gifts, and yet there's more spiritualness, and greater experiences in one than in the other; so it appears there was in *Luke* rather than in *Demas*, and indeed, your earthly-minded men, afterwards prove to be Apostates, usually before their grand Ayostasy do manifest some deadness and waywardness of spirit to that that's good; yea, their spirits before discover themselves to be earthly spirits, they smel of the earth. As a man before he dies, his breath will smell very earthly; you will say, Oh! such a one cannot live, his breath is so earthly; so it is with those that are very great professors of Religion; that those that have intimate acquaintance with them before they do Apostatize, they smell their breath to be earthly in their duties, in their conferences; Oh take heed of earthly-mindedness, least it be the root of Apostasie; This may be written upon

many an Apostates grave, *This was an earthly-minded man or woman in the midest of their profession.* And hence it is that they fell off from the truth in times of danger, when they were brought to the tryal, they were base back-sliders from God and his truth.

The Ninth Evil.

Earthly-mindedness *doth wonderfully dead the heart in prayer.* It sinks the spirits of men, and straightens them in spiritual duties; yea, and indeed, doth defile every duty of Religion; in the 119. *psal.* 37. ver. *David* (you shall find) prayes there to God, *That he will turne away his eyes from beholding vanity, and that he would quicken him in his Law.* Certainly by the vanity that he speaks of there, he means the things of the world, and by his eyes he understands the eyes of his minde, chiefly the working of the thoughts of his heart after earthly things; for if you will cast your eyes but to the 36. verse, saith he there, *Incline my heart to thy testimonies, and not to covetousness*; Oh Lord, let not my heart be enclined to covetousnesse: afterwards, Turn away mine eyes from beholding vanity, to the end that my heart may not be inclin'd to covetousnesse; Lord, let not my thoughts be busied about such vain things, but quicken me in thy Law: as if he should say, Lord, while my mind is turned to vanity, or my heart to covetousnesse, after the things of this earth, I alwaies find my spirit dull and heavy in any holy duties, I have no quickenesse at all in my inward man when I come in thy presence, and by experience I find this to be the cause that my heart is so drossie, because my thoughts and mind are set upon earthly things that are but vanity, therefore, *Lord let not mine heart be inclin'd to covetousnes, nor mine eyes looking after vanity, but turn away mine eyes from these things, and quicken me in thy Law:* If you would have your hearts quicken'd in Gods Law, in the Duties that God sets you about, take heed of your eyes that they look not after vanity, and your hearts that they follow

low not after covetousness; for an earthly spirit will be a dead spirit, as the element of earth it's the sluggishest, and deadest element of all; so earthlinesse in the heart makes the heart sluggish and dead, and listlesse to any holy and spiritual duty: I appeal to your consciences in this, when you have let out your hearts after the things of this earth, and been exercised in the world, in abundance of businesses, when you have come to enjoy communion with God, Oh! how dead have you found your hearts! a drossie heart must needs be a dead and a straight heart in heavenly exercises: you complain many times of your vain thoughts in performance of holy duties, you cry out of dead spirits then, but there lies the cause, you have given your hearts up so much to the things of the earth at other times, and hence when you should come to have converse with God your hearts are so dead and dull and straight as they are, look at this to be the ground of it; this is the great root of all, it lies here in your earthly-mindedness, Oh! how many prayers have been quite spoil'd with an earthly heart! whereas, such as have had spiritual hearts, have enjoyed blessed communion with God at the Throne of his Grace, and have been sweetly refreshed as a Gyant with wine; the while thou hast gone with a dead heart, and continued so there, and came away with as dead an heart, without any quickenesse and life, and this is that that comes by thy earthly-mindedness, which is such a remora and pullback to duties.

The Tenth Evil.

10. Earthly-mindedness, *is so great an evil wheresoever it prevails, as it were just with God that thy name who art so earthly-minded should be written in the earth.* I say, those that are earthly-minded and have this sin prevailing upon their hearts, and are not sensible of it, they have cause to fear least God should write their names in the dust: yea, least God hath already written their names in the earth; in the 17. of *Jeremy.* 13. we reade of such an expression, Oh

Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth: because they have forsaken the Lord the fountain of living waters. And it's appatant that he speaks of earthly spirits here, for in the 11. verse he saith, *As the Partridg sitteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his daies, and at his end shall be a fool*: and then he goes on and describes the excellency of God and his Sanctuary, *A glorious high Throne from the beginning is the place of our Sanctuary, &c.* As if he should say, There are a company of foolish vain men that seek after nothing but getting riches and the things of the earth; *But a glorious high Throne from the begining is the place of our Sanctuary*: Oh Lord we see an excellencie in thee and in thine Ordinances, and thy Sanctuary, Oh Lord the hope of *Israel* in whom there is such excellency, is there any that do forsake thee who hast so much excellencie in thee, who art the hope of Israel? Oh lord, just it were that their names should be written in the earth, that they should never come to partake of those good things that there are in thee, the excellent things that are in thine Ordinances, and in thy Gospel, but Lord, let their names be written in the earth: an earthly spirit (I say) may fear least the name of it be written in the earth, least God write concerning such a man or such a woman, earth shall be their portion, and their mouths shall be fil'd with earth one day, and that's all the good that they shall have from the Almighty: Oh those who have known God and the things of eternal life they cannot but apprehend this to be a sad and a grievous evil, for their names to be written in the earth.

The Eleventh Evil.

An Earthly-minded man hath the curse of the Serpent upon him: What was that? *Upon thy belly shalt thou go, and dust shalt thou eat.* Thou hast the curse of the Serpent, thou groveleſt upon the earth (as it were) upon thy belly, thy soul cleaves

cleaves to the ground in a sinful way, and dust thou feedest upon: While the Saints are feeding upon Jesus Christ, upon the very flesh and blood of Christ; when they are refreshing themselves with the hidden Mannah, Angels bread, corn from Heaven; thou art satiating thy self with the earth, that's thy food, and that's the very curse of the Serpent, it's a sign of a serpentine brood of the old Serpent, to be groveling upon the earth, and to feed upon it.

The Twelfth Evil.

Earthly-mindedness is a dishonor to God, and a scandal to Religion. What! shalt thou profess an interest in Christ? and are there no higher things to be had in God than such base things as thy heart is upon? What! doest thou hold forth the everlasting Gospel in thy hand to others; and doest openly professe a nearnesse to God more than others; and is there no difference between the workings of thy heart, and the workings of others after the things of the world? Oh! how does this darken the excellency of Grace! if there be any grace at all it very much cloudes it; as the mixing of earth and drosse stuff with pure mettle, it takes away the excellencie of the pure mettle; so the mixing of earth with the profession of Religion, blemisheth the beauty and splendor of the profession of Religion: Thou wilt never be the man or woman that is like to convince any by thy Conversation: thou art never likely to be a means to draw any to the love of the waies of godlinesse, because there is so much darknesse and earthlinesse in thy Conversation: Oh will they say, Indeed, he or she makes a great blaze in the world, and talks much of Religion, and of Ordinances, and such things, but as worldly as any, and groveling in the earth as much as any; people that are standers by will think that profession is but a meer verbal thing, or a mock-shew, when as they see as much earthlinesse in your conversation as in the conversation of those that are without: you do bring an ill report on the things of God, as the Spies did

on

on the Land of Canaan, Whereas every professor of Religion should endeavour to put a lustre upon Religion, and to make the waies of God to be beautiful, amiable, and glorious in the eyes of all that do behold them: But now, to give a lye to your Gospel-profession by your Earthly-conversation, is a very great scandal to the Name of Christ that is upon you, and to his Gospel that you seem to stand up for. Oh! there's a great evil in this, and a very ill report comes upon the waies of Religion by this means; many that have had little relgion in them, yet have some kind of generousness of spirit, so that they scorn such base sordidnesse as some sorts of Professors are given unto. Oh! for shame let not those that have only common gifts of nature, and education outstrip you, that seem to be the followers of Christ; away with that base, muddy, earthly, saving, pinching disposition, it becomes none but *Judas* that carried the bag and betraied his Lord and Master for Eighteen shillings and four pence. Let me argue with you, you that have to deal with any friends or neigebors, that you yet are afraid have not the power of godlinesse in them as you desire, but yet you see they have much ingenuity, and generousnesse, and publickness of spirit in them for publick good; take heed of scandalizing such men, for certainly such men if they could be brought to the love of Religion, to the power and strictness thereof, had they the work of the holy Ghost upon their hearts to humble them for sin, and to shew them the excellencie of Jesus Christ, they would be glorious Instruments in the Church of God and Commonwealth, and therefore it's a very great evil to scandalize such men as these; no, you should labour to walk so as they might see a beauty and excellencie in the waies of Religion by your Conversation; Oh! better, a thousand times better that you be cut short of these things in the world, than that you should scandalize the waies of God, and the profession of the Name and Gospel of Jesus Christ.

The

The Thirteenth Evil.

Earthly-mindedness, *it doth exceedingly hinder preparation for death*, and it is like to make death to be very grievous and terrible to them when it comes (that are like the rich fool in the Gospel) In the 21. of *Luke*, the 34. verse, (this I have from the Scripture) *Take heed to your selves* (Christ here speaks to his Disciples) *lest at any time your hearts be overcharged with surfitting, and drunkenness, and cares of this life*; (he puts them together.) It's very strange you will say, that Christ should speak this to his Disciples, to forewarn them of this, we do not think that they were drunkards so as to follow after Taverns and Ale houses, or to reel in the streets; but by this drunkenesse he means any excesse in the use of the creatures, in meat or drink, and professors of Religion may be subject to that, to give up themselves too much to sensual delights and excels in the use of the creature, but besides that, though many there are that would abhor gluttony and drunkenesse, yet the cares of this life takes up their hearts; therefore saith Christ, *Take heed to your selves lest at any time your hearts be over charged with the cares of this life*: why? what evil would the over-charging of the heart with the cares of this life bring? mark, (saith the text) *and so that day come upon you unawares, for as a snare shall it come upon all them that dwell upon the face of the whol earth, watch ye therefore and pray alwaies &c.* I may apply this to death: though the Scripture be speaking of Christs coming; now in the time of death Christ comes particularly, there is a particular day of Judgment at the day of death; it may likewise be applied to the time of any affliction, and then it may be inlarged thus, and so then the evill of earthly-mindedness appears in this, *that it doth hinder the preparatin of the soul for afflictions*. Oh! earthly-mindedness will make thine affliction to be grievous and heavie to thee: an affliction is a very grievous thing to an earthly spirit; if God comes to take away any comforts of this,

this world, now because thy heart cleaves so close to them there must be a rending of them from thee, and that will put thee to pain; a man that hath his garments loose, he can easily put them off when he goes to bed at night, but if a man hath a sore upon his body, and his inward garments shal cleave to the sore, If he puls them off then it puts him to a great deal of pain, Oh then he cries out of his pain. Truly, this earthly-mindedness comes from distemper of spirit, and the things of the earth they cleave to the hearts of men and women that are earthly, as the inward garment should cleave to a sore on a mans body; and now when afflictions or death comes to take the things of the earth from them, or them from the things of the earth, Oh it's painful to them, it's grievious to them; and for one that hath an earthly spirit, a hundred to one if he hath any light of conscience left in him, but his conscience will trouble him in time of sickness and then tel him how he hath spent his time and strength of his spirit about the things of the earth, whereas they should have bin spent about more excellent things, and when he comes to die then his spirit will be troubled, I am now to leave all these things that I have spent my care and thoughts upon, and let out my heart about; and what good is it to me now that I shall leave so much more than my neighbor doth, what great content is this to me when I am upon my sick and death bed? what comfort can I have in all the good things I have enjoyed? yea (it may be) through the earthlinesse of my spirit, I have enjoyed but little of them, but I have had carking thoughts about them; But now, death is like to be to me as a Strainer, that strains out the good and leaves the drosse and the dirt behind it. And so all the good of the things of this world is gone, but the guiltinesse that I have contracted upon my spirit with my immoderate care and affection that I have let out upon the world that now is upon my spirit: Oh! death hath been very grievous to worldly spirits. I remember there's one that liv'd in a place not far from the place that I have formerly

merly liv'd in, a covetous, earthly spirit, when he was to die, cals for his Money, and fals a swearing, *Must I leave you now?* (speaking to his Bags, and hugging of them) What! *must I leave you now?* An earthly man that had spent his spirits and strength upon these things, and indeed let out his heart to them as his portion, and then he sees that he must be stript from all, must bid an eternal fare-well to all, no more houses, nor lands, nor comming-in, nor money: Oh! death is grievous to such a one. Now, what should be the life of a Christian, but a continual preparation for death? Many of the Heathens said of *Phylosophy*, that it was but a preparation for death. A special excellency of Christianity consists in this, that it is a preparative for death; and therefore you should let out your hearts to the things of this World so, as you to be continually thinking of death, that when God cals you to depart from these things, that you may do it with ease, with as much ease as a man when he is going to bed casts off his cloaths that are loose about him; for so the grave is as a bed to the Saints where they fall asleep when they die, and so they may lay down all things and go to their sleep with ease and peace. A man or woman that can have their consciences tel them, I have been diligent in my calling, but God knows through faithfulnesse to him, rather than love to the world; and I have kept my heart close to God, and faithful to him, I can bid the world now farewel, as the world hath done with me, so I have done with it; so long as my time was to work for God, God continued those things that this frail nature of mine had need of, and now my work is done, farewell the Comforts of this World, I expect other kind of Comforts that I am now going to: So, such a one that is spiritual may die with comfort; but those that have their hearts overcharged with the cares of this life, they will have the day of Christ come upon them unawares.

The Fourteenth Evil.

Earthly-mindedness, *is that that will bring destruction at last, it will drown thy soul in perdition*; ther's those two texts for it; the first is here in this very Scripture wherein my Text is, saith the Apostle here (speaking of men who mind earthly things.) *Whose end is destruction.* They are both joyn'd together, earthly-mindedness will bring destruction at last: And the forenamed place, that for other purposes we have had, in 1 *Tim.* 6. 9. where the Apostle speaks of bringing them into snares, and foolish lusts: saith he, *which drown men in destruction and perdition.* Some that are washing themselves in the Thames, go a little way at first, and then venture a little further & further, and at length they are over head and ears, and there they are drown'd and cannot recover themselves: So it will be with your hearts if you look not to them; you think you may venture so far to the things of this world, why? Are they not good, and in themselves lawful? I get not my estate by wrong, cheating and couzning, and so by degrees your hearts are stolen away from God, and taken with these earthly things, and ye get deeper and deeper into the world, til at length you are plunged over head and ears before you are aware, and you cannot recover your selves; that man or woman that will give their hearts to the things of this world, and think that they will go no further, but thus and thus far, a hundred to one but when once these things have taken up their hearts they get more and more advantage till they be even drowned in destruction and perdition: A man or woman may be undone by earthlinesse, and be damn'd and perish eternally as well as by adultry, or drunkennesse, murder, or by any notorious sin, many that are great Professors of Religion, it's very like that this will be the sin by which they will perish to all eternity, The earthlinesse of their minds. Do not please your selves in this, that because you keep from those grosse and notorious sins that others live in, therefore

therefore you hope to be ſav'd, your earthlineſſe may damn you as well as any thing elſe: As upon dunghils you caſt not only filthy carrion, and ſuch naſtie ſtuff, but your duſt, that is ſwept out of your houſes, I may compare Hell which is the place where God caſts thoſe damned out of his preſence, it is (as it were) the common dunghil upon which filthy creatures are caſt; nay upon that dunghil there are not only carrions, and filthy blaſphemers, and whoremaſters, and theeves, thoſe are as it were the dead dogs carrion: but likewiſe there will be duſt caſt upon that dunghil, and ſcrapings that are from your houſes will be caſt upon the dunghil of Hell from the preſence of God; and therefore ſatisfie not your ſelves in this, that you do not live in ſuch filthy abominable luſts as others do, but if you have foul earthy hearts you may be caſt upon the dunghill as well as thoſe that have liv'd moſt notoriouſly wicked; and therefore take heed of earthly-mindedneſſe.

You will ſay, *By all theſe particulars that you have diſcovered to us, there is a great deal of evil and danger in earthly-mindedneſſe. Well, the Lord keep us from earthly-mindedneſſe: But you will ſay, we hope that we are not thoſe earthly-minded men that are here ſpoken to, though we do follow our buſineſſes and callings: we muſt mind what God ſets us about, But we hope we are not of theſe earthly-minded men that are ſpoken of here in this Scripture.*

Now beſides what we ſpake to, in the opening what it was, that might ſhew as in a glaſſe the hearts of men and women: I ſhall inlarge my Meditations on this ſubject, by opening ſome few Convincements, further to convince men and women that there is a great deal of earthly-mindedneſſe in them.

And for preparation, I will lay down this.

Firſt. *That a man or woman may be earthly-minded, and yet little think of it themſelves, not know that they are ſo*: Yea, and it may be even periſh eternally through their earthly-mindedneſſe, and not know of it themſelves.

Six things may be wrought in a man, and yet Earthly-minded.

1. A man may have his judgment convinc'd that there is a vanity in all things in this world, and yet be an earthly-minded man for all this: many think they are not earthly-minded, why? Because they are convinc'd that all these things are vanity; come and speak to them about the things of this world, and they will acknowledg there's a vanity in all these things, that they are vanities, al is vanity.

2. *A man may have some kind of contentment in his estate, and yet have an earthly mind*; at the 33. of *Gen.* 9. verse, *Esau* that was one of the earth, yet he said he had enough, yet certainly one of an earthly spirit, and his portion was in the earth: how many of you come so far as *Esau* did? to say for your estates, you have enough? Oh 'tis a shame for those that are professors of Religion, and would seem to be of the seed of *Jacob*, and yet they can never say they have enough, when as an *Esau* can say, he hath enough: *I have enough my brother.*

3. *Men and women may speak very great words about the vanity of all the things of this world*: When you come to discourse, you may (I say) discourse much about them, and yet have a very earthly spirit.

4. *A man may be free from getting any thing of this world by false waies, by deceit, by injustice &c. and yet be earthly for all that.*

5. *Through some predominate lust some other way, A man may seem to dispise some earthly thing*: As many men that have a lust of Ambition, will seem to despise money; that hath a lust to shew themselves to be generous; and those that have a lust of sensualitie wil seem to despise the things of the world: many a man through one lust will seem as if he would hate the other, though the truth is, he doth not hate it as a sin, but for the practice of it his heart is against it, not (I say) from the dislike of it as a sin against God,

but

but because it is opposite to some other lust that he hath; as your prodigals, your Yong Spend-thrifts, they will speak against covetuousness as if they hated that sin, whereas the truth is, no wicked man hates any sin any further than one sin crosses another, so much he may hate it, but not as a sin, in the 13. of *Isa.* 17. *Behold* (saith the text) *I will stir up the* Medes *against them, which shall not regard silver, and as for gold they shall not delight in it:* the *Medes* they were Heathen wicked people that had no grace in them at all, and yet (the text saith) they shall not regard silver, and for gold they shall not delight in it; some men they think it is through the work of grace, and because they find that they are above that base covetousness that they see in other men, they do not regard silver and gold, and to be getting all for themselves, and they dispise those men that are of such a base covetous way, and upon that they think their condition good because they think they are got above that lust; but ye see it is no other than that a *Mede* may get, a Heathen may desregard silver and gold, but how? it is because his spirit is upon another lust, that's the ground of it: canst thou say this, (consider what I am now upon) you that seem to scorn Covetousnesse and hate such base sordidnesse as you see in some men: can you say, it comes from hence, The Lord hath made me to see the excellent things of the Gospel, the treasures of grace that are fountain'd up in Jesus Christ: the Lord hath made me to know what communion with himself in Jesus Christ doth mean, and since that time I blesse God my heart hath been above all these earthly things, and that's the ground that makes me look upon all these earthly things as vanity, because the Lord hath discovered unto me those excellent and glorious things that are infinitly above these earthly things: I, that's somewhat indeed, if you can be above earthlyness upon this ground, that's a good argument: therfore examine upon what ground it is that your spirit is against such things, whether it be upon the sight and experience of better things, then it's right: but certainly men and women

men may go far in seeming to be above earthly things in respect of the sin of covetousnesse, and yet still have earthly minds; wherefore to give you convincements, besides things that have been hinted.

As how a man doth value himself, and value others, is it not because that others, or your selves have much of the things of the earth? can you value a poor man that is godly above the richest man that is wicked? and so, can you value your selves for the least work of grace upon your hearts to make you more excellent than the greatest comings-in of your estates? (but these things we have hinted.)

And then, where lies the chief Joy and chief Sorrow of mens hearts? what's that that doth most trouble your hearts? is it the losse of the light of the face of God, or the losse of an estate, the losse of a voyage, or the commission of a sin? So, what's your chief Joy, your profiting by the word, or gaining by your bargains? you have come to the word, and there somtimes God hath reveal'd some truth to you, and you have profited; can you go away rejoycing because God hath made you to know his Law, the Lord hath darted some truth into my soul this morning, Oh! I go away rejoycing, and having my heart fil'd with more joy than ever I have had upon any bargain wherin I have got never so much of the world: These be two convincements we hinted not before.

Nine Convincements *of Earthly-mindedness.*

1. *Conv.* For the further Convincement of an Earthly-minded man, seriously consider this: *When a man shall rest upon earthly props, upon worldy helps for the good that he doth expect; If he can have those things, then his heart seems to be upon the wing, very pleasant: but ther's nothing else can revive his heart, it's not a promise that can keep his spirit.* Now that that a man or woman most trust unto, that certainly they make to be their God: for that properly belongs to God to put our trust in Him; then we make God

to

to be our God when we roul our selves upon Him. Now to trust in earthly things, though it be but for the comforts of your life, you will say, I cannot trust in earthly things to bring me to God; nay, but to trust in them for the comforts of your life, while you are here in this world; that's an Argument of an earthly spirit: for the truth is, the comfort of a mans life consists not in any earthly thing he doth enjoy.

Object. You will say, *Do not these comfort our lives?*

Answ. Yes, so far as God is pleased to let out Himself through them, but if thy heart doth rest upon these for comfort, and doth not look higher than these for comfort, even for thy outward support: certainly thou hast an earthly heart. And so, when thou art about any businesse, thou hast some earthly means to further thee.

Obj. You will say, *God would have us take all outward means to help us.*

Ans. I, but not to trust in any thing; *If riches encrease, set not your hearts upon them*: so, if friends encrease, set not your hearts upon them, but trust in the living God, let it be the living God that you rest on even for all outward things in this world.

2. *Conv.* A Second Convincement, is this: *When men make most provision for the things of this world, both for themselves and for their children.* Are not these your thoughts? I do not know what I may want hereafter, and I see many that have lived finely when they have been young, yet afterwards they have lived very miserably, and therfore I must make provision for after times. Thus for the earth.

But now, Do you reason thus for the things of Heaven? do not I see many that have made a great blaze of Religion, and yet afterwards they have come to nothing, they have gone out in a snuffe as men that God hath forsaken, and they have died in horror of Conscience; and therefore let me lay up provision now against an evil time, that I may not miscarry in the matters of my soul so as others have done; this were a sign your minds were not earthly. And for your children, God hath sent you childeren, and Oh! how

how you toile and labour, and your thoughts run in the night, and as soon as you awake in the morning, about what you shall get for their portions, and for an estate for them: Now I appeal to your conscience before God (the searcher of all hearts) Have your cares been to provide in a suitable way for their souls, for their spiritual and eternal estates? No question but it's lawful for parents to provide in a Providential way for their children, and they that do not are worse than Infidels; but what is your chief provision for? are your thoughts more solicitous to provide portions for them, than that they should have instruction in the fear of God, an interest in Christ, than that they should have grace wrought in their hearts? You are loth to die before you can bring your estate so clear as you may leave it to your children: Oh! are you not loth to die before such time as you see some work of grace wrought in the hearts of your children? Oh! these would your thoughts be if you were spiritual; Oh! could I discern but some seeds of grace sown before I was dissolved I could rejoyce abundantly. As it's repeated of *Austin*'s Mother, that the great thing that she desired to live for, was to see her son Converted; and God did grant her desire, and then she found her self willing to die. There's nothing will make the spiritual heart of a father or mother more willing to depart from this world, than to find grace wrought in their children; Oh! that I may see before I die my child left under the promise in Covenant with God; I, this were somwhat like indeed: But those whose cares & thoughts are most for these earthly things, in providing for themselves and children, that's a Convincement that their hearts are earthly.

2. *Convi.* A Third Convincement which is very notable (and I beseech you all to lay this to heart and consider seriously of it) for this evil of earthly-mindedness *is a very secret and close sin*, therefore I am the larger in this point; the convincement is this.

That man that can be content with a slight assurance in the matters of heaven, but for the matters of earth he never trusts himself

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self sure enough, but is very careful to make all things so infallible as there can be no way that he can be deceived in, but he may surely build upon what he hath in the things of this earth. This is an argument of an earthly mind, Come to men that are earthly, and discourse with them concerning matters that concern their souls, What assurance have you that you are gone beyond any formal professor, that you are better than the stony or thorny grounds that we read of in Scripture? What evidence have you that the saving work of grace is wrought in you? that you have shot the gulf? that you are translated out of the Kingdom of darknesse into the Kingdom of Jesus Christ? and that your sins are pardoned, and your souls justified? that you are at peace with God? what evidences have you of peace made between God and your souls? This answer would be given: I hope I am converted, I trust in Gods mercy, sure I have grace, I shall be sav'd, God is merciful. But what evidences can you shew? They know not scarce what belongs to that; nay, you shall have many of them, because they know not what assurance means, therfore they will think no body can be assured; we may hope well, but we cannot come to be assured of it: No, a heart that is truly gracious and godly would be loth that should be true for a thousand worlds, they would not lose their parts in the blessing of that, if God would make them Kings or Queens of the earth. But thou hast an earthlie drossie heart, and doest not much look after assurance for matter of thy soul and eternal estate, thou wilt venture those matters and put them upon a peradventure; but when it comes to the matters of the earth there thou wilt make all sure, and go from this Lawyer to another Lawyer to ask council, and to see whether the things are good, and will inrole them; and if there can be any thing done to make more sure (if it be any great sum upon which your estates lie) you will do it. I appeal to you, If you could but hear of any of your Neighbors what they had done to make such a thing more certain than you have done; you would scarce be at rest till

you had done so as they have done: is it so in matters of your eternal estate? do not you hear of many Saints of God that walk comfortably in the midst of all afflictions upon the assurance of Gods love? you shall have some will be able to say, I, and it's this Scripture I build upon, and through Gods mercie such and such hath the work of God been upon my soul in revealing himself to me, and such a promise I have suckt abundance of home from. But now generally, come to people upon their sick beds, all that they say is this, They hope in Gods mercie. But for the ground of their hope, For shewing how God hath been pleased to bring their hearts and the word together, and what real effects there hath been upon their spirits by the word, that they can shew nothing of: thou hast not therefore got that assurance for thy soul and eternal estate as others have got, and yet thou canst go on quietly, Oh! it concerns thee that art so busie in making all sure for thy outward estate, to spend more thoughts and care in the matters of thy soul and eternal estate than ever thou hast done, here's an earthly-minded man that can be contented with slight assurance for the matters of his soul, and satisfied with no kind of assurance in the matters of the world, but would fain make those things more and more sure continually.

4. *Conv.* Further, An earthly-minded man may be convinc'd of his earthlinesse in this, *He is content with a little degree of Sanctification, but for the matters of the world, still he would fain have more and more.* He looks at those that are the most eminent that are in his rank, and he would fain get up as high as they in the things of this life, but in matters of Religion he looks at the lowest Christians, and is content to be as low as they; take an earthly-minded man that is of such a trade, if there be any of his profession or calling that had as little to begin as he, and thrives better, he would fain get up as high as he, and is troubled that he is not so rich as he is; thus it is in the world. But now, take them in matters of God, there's such men that began

began since you began, and had as little means for the good of their souls as you have had, they are thriven and got beyond you abundantly in the matters of God, and doth this trouble you? and are your thoughts solicitous about this? Oh! that I could attain to that degree of grace as such a one hath got, such an one hath a spiritual mind, and full of the joy of the holy Ghost, and full of faith, he is able to depend upon God in the want of all outward comforts, and certainly injoyes much communion with God; but I am far beneath such and such: do these thoughts trouble you? it is ordinary for earthly spirits, if they look but at any one that makes profession of Religion that is low in his profession, I did as such a one doth; and I have as much as they have, and that satisfies them, they look upon the meanest Christians, and are satisfied that they are like them; but for the matters of the world they look upon the highest, and are not satisfied except they come and attain to what they attain to: and that's a fourth Evidence.

5. *Conv.* Then a Fift is this, *Earthly minded men are very wise in the matters of the world, but in matters that are spiritual there they are very weak and Simple.* You have many men, (which I have wondred at sometimes to see) that in matters concerning Religion there they are very ignorant, if they do but speak in points of saving knowledge they speake like children, so that one would wonder where their understandings were; now turn such men to the matters of the world, Oh! how wise are they in their generation, Oh! how subtil, and crafty are they, they can see an objection there, and know how to answer it, they can discern any thing that will let them in their profit, many miles off, and can prevent whereas others cannot; but now in those things that hinder their souls, they cannot foresee things there, they are wise in their generation, and they have memories for the matters of the world, they can understand things, and remember things, and they can meditate there, but put them to meditate on a point of Religion, they are presently at a stand: Let me appeal to you, do not your

consciences tell you, that in the matters of the world when you are walking from hence to *London*, you can run in your thoughts upon one businesse all the way that you walk, you can plot this, and contrive the other way, and foresee this and the other objection, and answer it thus in your own thoughts; but I do but put this to you, when you walk over the fields, settle but upon one meditation concerning Christ, and see whether you are able to draw out that meditation the while you walk over one field, whereas you can spin out an earthly meditation as it were divers miles; when you awake in the night (often presently your thoughts are upon the things of the world, and you can draw them out, and work there understandingly; but now in the things of God, Oh! how barren, and simple, and weak are you there! there's scarce any one can over-reach you in the things of the world, but in the matters of Religion you are over-reach'd presently, every slight temptation overcomes you there.

6. *Coriu.* And besides, you may know it by the discourse and words of men; 1 *John*, 4. 5. *They are of the world, therefore speake they of the world, and the world heareth them*: Their breath is earthly, Oh! it's an ill sign that (you use to say of your friends sometimes) when you come to their bed side, Oh! I am afraid they will die their breath smels so earthly, it's a symptome of the death of the bodie: So your hearts do smel so earthly, and it were somwhat tolerable if it were on other daies when your callings requires it to discourse of businesse, but even that time that God hath set apart for himself; you are sometimes discoursing in your thoughts concerning the businesses of the world when your are praying, and hearing: whereas the communication and discourses of men should relish of what they have heard out of the word, not presently to go and talk about some earthly exchange occurrances, and so loose all. Oh! it's this that hath lost many precious truths, it may be when you have been hearing, God hath darted in some beam of Gospel-light into your soules, and you have lost

loſt it before you have got home, and ſo have come to looſe the impreſſion of the truth that you have heard. Oh! what a ſeemly thing were it in thoſe that come to hear the word, when they depart that there ſhould be no diſcourſe but tending that way? Oh! how often are you in company, and never leave any thing to refreſh one anothers ſpirits, or to further one another in the way to eternal life, though God gives you allowance to ſpeak about your buſineſs, yet ſtill if you be ſpiritual and heavenly, he would have you to have ſomthing about heaven or eternal life before you do depart.

7. *Conv.* A further Convincement is this, *when Spiritual things muſt give way to Earthlyneſs upon every little buſineſs*: Prayer muſt pay for it, if I have any buſineſs, I will take it out of the time of Prayer, or converſe in the Word the leſs, or heare the leſſe; when, as I ſay, that earthly things are ſo high as ſpiritual things muſt give way, Heaven muſt ſtand by (as it were) till earth be ſerved; this is an evil ſign of an earthly ſpirit: whereas were the ſpirit Heavenly, the very firſt thing that thou wouldeſt do when thou awakeſt in the morning, or ariſeſt, ſhould be to ſeaſon thy heart with ſomthing that were ſpiritual: in *Pſal* 139. 17. *How precious alſo are thy thoughts unto me O God? How great is the ſum of them? if I count them they are more in number than the ſand; when I awake I am ſtill with thee.* Oh! that were an argument of a ſpiritual mind, that upon the awaking preſently to be with God: when I awake I am ſtill with thee. But now, I appeal to you, who are you withal when you awake? Can you ſay, Lord, when I awake I am ſtil with thee, I find an inclination in my ſpirit to be upon the matters of Heaven, and when I am up, I had rather my worldly buſineſs ſhould give way than ſpiritual duties.

8. *Conv. When a man or woman cares not much how it is with the Church, with the Kingdom of Jeſus Chriſt, ſo it be well with them in the maters of the world:* when as there are things ſtiring abroad in the world (for we live in ſtiring times wherein God is ſhaking the Heavens and the Earth:) now he

he doth not much enquire how things are in respect of the Privileges of the Saints, the Ark of the Church, so his Cabbin be safe. Truly, there need no other thing but the examining of your hearts, how they have been these last years of *Jacobs* troubles. We find *Eli* in the time of war he sat trembling, because of the Ark of God; he did not sit trembling because that if the *Philistins* did prevaile he should be put out of his place, and his estate taken away, no, but because of the Ark of God; that was an argument of the spiritualnesse of *Eli's* mind, and so it may be an argument of very great comfort to you in these dangerous times; If our consciences tell us this, that God that knowes all things, knowes that the great thing my heart was solicitous about in these evill dayes, it was, *What shall become of thy great Name?* Lord, what shall become of Religion: what shall become of thy Gospel? Lord these were the things that tooke up my heart, not so much what should become of my estate and outward accommodations and relations in this world: Oh! examine your hearts in this, Whether the care of your spirits be more for the furtherance of the Kingdom of Jesus Christ or for the furtherance of your Estates? but for that man or woman that is most solicitous about businesse that concerns their outward estates, and do not much care how Religion goes, how the way of the Kingdom of Christ is maintain'd, God at this time doth speak to that soul, Thou art an Earthly-minded man or woman, and therefore take heed lest what hath been spoken concerning the great evil that there is in Earthly-mindednesse, least it befals thee, and especially the last of all, *Whose end is destruction, who art drown'd in perdition*; lest hereafter this be the thing that thou shalt lie crying out of, and cursing thy self for, Oh! I had a base and earthly heart, and sought the things of the earth, and made my portion there, and in the mean time the blessed God hath been forsaken; and I have lost my Portion in the Holy Land, for I had my portion in Egypt among the *Egiptians* according as I did choose to my self.

9. *Conv.*

9. *Conv.* That *the more spiritual any truth is that is revealed, the less doth it take with his heart*: Some truths of Religion perhaps he is moved with, but as these are by-words to him, he minds them not at all. The more spiritual an Ordinance is that is delivered, the lesse is his spirit moved with it; if indeed he comes to the Word and there be mingled some earthly natural excellencie, (for so I may call it) as natural parts, wisdom, wit, and eloquence, and learning, that he is mov'd withal, it may be some fine story is more pleasing to him, than the goodly pearls of truth that are revealed in the word; as now, such truths as these; The enjoyment of communion with God, the longing after Jesus Christs coming; the living by faith upon a bare promise, the excellencie that there is in suffering for Jesus Christ; These truths now are spiritual, The mortifying of the inward lusts, Self denial, These things are little savored by an earthly-minded man; Tell him of the privileges of the Saints, the mysteries of the Gospel, any thing that is spiritual it is but as a notion to him; As 'tis with men that are upon the earth, they look up to Heaven and see the things of Heaven but little; why is it that the Stars seem so small to us here, but because we are upon the earth, the earth seems a vast bodie to us, but the Stars seem but little to us though they are far bigger than the earth: were we in Heaven, then the heavenly bodies would seem vast to us, and the earthly bodies would scarce be discerned by us; were mens hearts heavenly, all the things of the earth would seem little to them; but because they are earthly, therefore the things of heaven, and spiritual mysteries are very small in their eyes.

CHAP.

CHAP. IV.

Seven Reasons of mens Earthly-mindedness.

I Shall now proceed unto the Reasons of the Point, *Why is it that mens hearts are so much set upon the earth, to mind earthly things.* I give you briefly these Reasons for it.

First, *The things of the earth appear real to them, but spiritual and heavenly things be but a notion?* Now that that hath reality in it, takes with the heart most; though men are deceived in this, for the Scripture speaks of spiritual things as the only real things, and earthly things as that that hath no being at al; in *Prov.* 23. 15. *Wilt thou set thine eyes upon that which is not,* (speaking of the riches of the world) it hath no reality at all in it. But in the 8. *Prov.* 20. 21. *I lead in the way of righteousness, in the midst of the paths of Judgment: That I may cause those that love me to inherit substance;* to inherit that which is, that which hath a being, other things they are not, the honors of the earth are but a fantasie and vain shew; you have read of *Bernice* and *Agrippa*, they came with much Pomp, with great *Fansie*, so the original is: but to an earthly man these earthly things are real things, and therefore he minds them: and wisdom is a lye unto a fool.

Acts, 13. 14. μετὰ πολλῆς ἀνταίας.

Secondly, These things they look upon as the present necessary things, though the Scripture tells us *but of one thing that is necessary*, but yet they think that these are present now, they may have need of heavenly things hereafter: They may have need of reconciliation with God, pardon of sin, peace of conscience, and such things, they may have need of them, that is, when they depart out of this life. Oh! the infinite folly of most hearts, to think that there is no present necessity of spiritual and heavenly things, whereas indeed, our life consists in them for the present,

present, *This is eternal life*: we may come here in this world to enjoy eternal life; but the generality of people they look upon all spiritual things only as our good for the future, when we go from hence and are seen no more.

Thirdly, *These things are most suitable to mens hearts.* It's no wonder that they mind earthly things; They are of the earth, and from the earth, they have nothing but the first *Adam* in them; now the first man was from the earth earthly. The truth is, the happiness of mans estate even in innocency in the morning of the day of his creation in comparison of the things that are now reveal'd by the Gospel, was but earthly: take man when he was in Paradice, that Paradice was but earthly: but then take man in his fallen and corrupt estate then he must needs be earthly, and every thing closes with that that is suitable to it: comfort, it doth not come so much from the goodness of a thing but from the suitableness of the object with the faculties. Now the things of the earth, they are suitable to men that are of the earth, and therefore they mind them: the heart will abundantly run out upon that which is suitable to it.

Terræ filii.

Fourthly, These things of the earth have a very fair shew in the flesh, they have a kind of goodly appearance in the eye of sence, yea, and in the eye of that reason that is now corrupted by sin; we have a most elegant expression of these earthly things, and earthly-minded men having their hearts set upon these things, it is in the 6. to the *Gal.* 12. verse, *As many as desire to make a fair shew in the flesh* saith the Scripture, the words are to signifie when a man looks smug and neat, as you shall have some men dresse themselves curiously, and having handsome bodies they look so trim, fine, handsome and very brave to the eye of all that do behould them. So saith he, these men that are the false teachers, they desire to make a fair shew in the flesh, that is, they look upon the things of the flesh as those things that are very brave to the eye, and they love to have all things so compleat about them, that they may look smug, and carry themselves with such beauty before the

world; Oh! this is their happiness, this they take content in, they seem to have fine estates, and to have brave cloathing, and all curious things about them, this looks so brave in the eyes of the world, and therefore it is that their hearts are upon them, they are here enemies to the Crosse of Christ, they think suffering for Christ, poverty, disgrace looks but untowardly. But now, those that desire to mak a fair shew in the flesh, that would have their countenances well wash'd, fair, and beautiful wereſoever they come, and be as ſombody in the woald, theſe do thus and thus, theſe forſake the truths of God, and ſeek to provide for themſelves in the thengs of the fleſh.

Fifthly, Men naturally never knew better things than the things of the earth: and therefore no marvell though they mind earthly things ſo much: Children that are born in a dungeon and never knew any better place, they can play up and down in the dungeon: So it is with men that never knew what the things of heaven and eternal life meant, they can mind earthly things better than thoſe: but when once the Lord opens the eyes of their underſtandings to ſee into the reality, excelency, and glory of ſpiritual things, they then wonder at their former blindneſs in minding ſuch poor, low, mean fooliſh rattles, as the things of the earth are.

Sixtly, There are earthly principles continually dropt into men by converſe with other men that are men of the earth: 49. *Pſal.* 11. and 13. *Their inward thoughts is, that their houſes ſhall continue for ever, and their dwelling place to all generations, they call their lands after their own names.* Their hearts are ſet upon theſe things, then in the 13. verſe, *This their way is their folly, yet their poſterity aprove their ſayings.* They are aplauded by men, they ſee that every body do applaud them in theſe waies, and when they converſe one with another, they do converſe about the things of the earth, and the common example of men, they ſee every body following the things of the earth, and are greedy after theſe toyes, and that likewiſe doth incline their minds to the things of the earth.

Laſtly,

Lastly, The sensible experience they have had of the sweetnesse that there is in the things of the earth: This is that that takes off their minds from spiritual things, and makes them to mind the things of the earth.

But though these be the reasons why men do thus mind the things of the earth, and an earthly-minded man blesses himself in his way, and thinks he hath good reason for what he doth; and thinks all men fools that do not grovell in the ground like a mole with himself, and looks upon the matter of Religion but as meer words and talk, let them do what they will, I find contentment here: yet certainly at length it will prove folly, this their way, as the holy Ghost saith in the 49. *Psal.* *This their way is but their folly*, and in the end the wise men of the earth, those that have sought the things of the earth, and blesse themselves in their way, they will prove to be the greatest fools, the holy Ghosts accounts them so: In the 17. of *Jere.* 11. verse, *As the Partridg sitteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his daies and at his end shall be a fool.* He applaud himself for the present in what he hath got, but at the end he shall be a fool.

CHAP. VI.

NOW the main thing that is still behind in the Point, It is therefore to endeavour to take off the minds of men and women from the things of this earth, that so by it I may make preparation to the next Point, which is of Infinite concernement, The Conversations in Heaven. But because their conversations cannot be in Heaven till their minds be taken off from the earth, till the disease of Earthly-mindednesse be cur'd; therefore we must now propound those things that may help to take off the minds of men from the earth.

Eleven Considerations to take off mens hearts from Earthly-mindedness.

First, Consider this, *That all the things of the earth that thy mind and heart is upon, if thou couldst possesse them all as thine own, yet there is not so much good in them as to countervail the evil of the least sin not of the least sin of thought; thy heart is mudling upon the things of the earth, and thinkest that thou shouldest be blest if thou hadst thus and thus as others have.* Let me tell thee, if thou hast but one sinful thought, there is more evil in that than there's good in all that ever thou shalt get all the days of thy life in the world; and if this be so, that there is more evil in the least sin than there is good in all the things of the earth, it concernes thee rather to have thy mind how to avoid sin, or how to get the evil of sin to be remov'd, and how to get thy sin to be mortified, that concerns thee more than the minding and plodding about the things of the earth: this's one consideration.

A Second Consideration.

A second is this, that may take off the hearts of men from the things of the earth, *That the chief things that are in the earth yea, name what terrene excellency possibly a man may be crowned with under Heaven, hath been the portion of Reprobates heretofore, and is to this day, and shall be the portion of multitudes whom God hate and hath set apart to glorifie his infinite Justice upon eternally.* Shall thy mind and heart be set upon such things as are the portion of Reprobates? will a Reprobates portion content thee? will it serve thee? art thou satisfied with dogs meat? If it will not content thee, why is it that thy mind is so much upon the things of the earth? It may be thou that art poor and mean in the world; thy mind is upon some little matter: thou canst never expect to have any great things in the world, and yet thou mindest them as if that there were thy portion, and thy happi-

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pineſs some smal pittance to furniſh thy house, to provide for thy self and thy poor family; Oh friend! if it were possible for thee to get the Empire of the whol world under thy foot, yet thou shouldest get no more than hath been the portion of such as God hath hated; and if so be that Kingdoms and Empires have been the portion of Reprobates, why doest thou mind things that are lower abundantly, and let the ſtrength of thine heart flow out upon such things as these are?

A Third Consideration.

A third consideration is this, *Surely God hath made man for higher things than the things of this earth.* Oh! if thou hadſt but thy thoughts often working this way, Wherefore do I think in my conscience hath God made the Children of men, for what end? why hath he sent them hither into the world? Of all the creatures that God hath here upon the earth, he hath none capable to know him the infinite First being of all things but only the children of men, and God hath given them such a nature as is capable of some converse with him, surely then there be other things that God made man for than to have meat, and drink, and cloathes, and here to live a while only to enjoy creatures. Do not we reade often, That Jesus Christ was God and Man, took mans nature upon him, and died for man? Surely there muſt be some other manner of things that are the fruits of the purchase of the blood of Christ than the things of the earth; Oh my brethren! had you but this setled upon you, that certainly God hath great, glorious, high, and wonderful thoughts about man-kind, this would be a mighty means to take off your hearts from the things of this earth, when thou haſt thy heart grovelling here: Oh but are these the things that God made man for? had not God higher thoughts in making of the Children of men? do not I find in the word that when man was made there was a kind of Divine consultation with the Trinity,

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Come, let Us make man according to our Image? God had other thoughts of man than of other things. And if man were made for nothing else but meerly to dig in the earth, Certainly, the thoughts of God about man have been but very low and mean (as I may so speak with holy reverence) for these are but low and mean things here that men enjoy in the earth.

The Fourth Consideration.

As God hath higher thoughts concerning man; *so the dignity of mans Nature, the rational soul of man is of too high a birth for to have the strength of it spent about the things of the earth.* God breathed into man his soul: It's (I may say) a kind of a Divine spark, the soul of man it is of the same nature with Angels, a spirit as angels are: the thoughts of the mind, the Faculties and Powers of the soul are more precious things than to be poured out as water upon the ground. If a man have a Golden Mill, he would not use it only to grind dirt, straws, and rotten sticks in. The mind of man, the thinking faculty is too high to be exercised in the things of this earth; the mind of man it is of a most excellent capacious Nature: it is fit to converse, not only with Angels, but with the eternall God Himself, with Father, Son, and Holy Ghost; and to bestow the strength of such a faculty that God hath put into the soul of man upon such dirty, drossie, low, base, mean things, as earthly-minded men and women do bestow it upon, this must needs be a great evil. Know, the dignity of your Nature, the excellencie of your Mind, the Soul of man it is of a transcendent being. Put all the world into the Ballance with it, it's nothing. Therefore you know what Christ saith, *What shall it profit a man, to gain the whol world, and lose his soul?* The soul of the meanest gally-slave is more precious than Heaven and Earth, Sun, Moon, Stars, and all the host of them: Let me add then, all the Silver and Golden mines under ground; and all the unsearchable Riches of the great

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and wide Sea, yea put all these together; and the Soul of the most contemptible beggar that cries for a crust of bread at thy door, is unexpressibly more worth than all these: Now, if mans soul be of such an high-born Nature, if God hath put such a spirit which is a spark of Heaven into the bosom of man, for him to imploy it in no other use and service, but meerly to be an earth-worm to creep in and upon the ground: this must needs be a very great evil.

The fifth Consideration.

The fifth Consideration is, *The Uncertainty of all these things, Uncertain Riches.* How may any Casuality come and take away from thee all the things of the earth that thy mind is upon? God sends but a little too much heat into the body, and puts thee into a feaver, and wher's thy delight then? thy body being either too much heated, or too much cold, what's become of all thy comfort here in this earth? Thou goest abroad, and art dangerously wounded by an enemy, what refreshing then doest thou receive from all these things? Let me tell thee, thou art in the midst of a thousand thousand Casualities here, every moment ready to take away all the Comforts of the earth, and usually at that time (observe it) when the minds of men and women are most fixed upon the earth, that's the time that God hath to strike them in those things, they be then neerest to be depriv'd of the Comforts of the earth, when their thoughts and minds be most set upon them. As you know it was with the Rich man in the Gospel, when he was blessing himself, and crying to his soul, *Soul Soul*, take thine ease, thou hast goods laid up for many yeares; even that night (the text saith) this message came to him, *Thou fool, this night shall thy soul be taken away from thee, and then, whose shall all these things be?* And at that time that *Nebuchadnezzar* was blessing himself in the pallace that he had built for His Honor, then there comes a message to him from Heaven, so that he was presently outed of all his Court-vanities to

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graze among the beasts of the field. So you may find it in your own experience, that God hath many times then most croſt you in the things of the earth, when your minds and hearts have been moſt glued to them: and it may be in mercy, yea, it's a greater mercy to be croſt of theſe things at ſuch a time, than to proſper in the midſt of them; for it may be a good argument that God intends good to a ſoul, to croſſe him at that time when he is moſt earthly. Oh! many that have been godly indeed, but yet have bin earthly-minded, and have found God coming at ſuch a time and croſſing them in ſome earthly Contentment have ſeen cauſe to bleſſe God for thus dealing with them. Whither was I going? I was going altogether to the earth, and minding ſuch things, my heart was ſet upon them, and God came in, in a ſeaſonable time, to ſhew me the vanity of my heart, and of thoſe things that my mind was buſied about; Oh it was a happy croſſe that I had at ſuch a ſeaſon, there was much of Chriſt that did hang upon it. And that's the fift Conſideration.

The ſixth Conſideration.

Do but conſider what's become of thoſe that have been earthly heretofore, that injoyed the greateſt accomodations of the earth, what's become of thoſe men in former ages of the world, that lived here, and vapour'd ſo much in their generation, who but they at Court and in Citie, and had all the earth according to their deſires? what's become of *Agrippa* and *Bernice* with all their pagentry greatneſs? now they have acted their parts and are gone off the common ſtage of the world, all their vanity is buried with them in one grave. What difference is their between the poor and rich when they die? they go all the ſame way; only they were for a little time, and flouriſhed in the things of the earth, and now are gone, but have left a great deal of guiltineſs behind them; look but to their example, and what's become of them? and conſider thy caſe muſt be as their's within

within a while, the wheel is turning round, which will bring thee as low as them, so that thou ere long must be numbred amongst the dead. Oh! it's a mighty means to take off our hearts from the things of this earth.

The Seventh Consideration.

Consider further, *How short thy time is that thou hast here in this world.* That's the argument of the Apostle, because the time is short, therefore *let us use the world as if we used it not*, therefore let our hearts be taken off from these things; we have but a little time, and a great deal of work, We have in this short winter day of life to provide for eternity, now considering the great weight of the work that doth depend upon us here in this world, it may be a mighty reason for us to bid adue to all the things of this world; indeed if we had time enough for our work, and were sure of our time, then we might spend it about trifles. If a man comes into the City to do business, of great waight and consequence, and hath but a little time to spend about it, he never minds any thing he sees in the City, never minds any body that comes by him, or any shews in shops, what bravery there is there, but goes up and down the streets minding only his own business. Oh! so it should be with us my brethren; consider the great work we have to do, and the little time that we have to effect that work in, there depends upon our little short uncertain inch of time matters of more consequence than ten thousand thousand worlds are worth, and if we miscarry in this little time of our lives, we are lost and undone for ever, better we had never been born, or had been made toades or serpents, or the vilest beasts whatsoever, than reasonable creatures. Oh! have you so much time for the spending the very spirits of your souls upon the things of this earth, can you spare so many hours? Certainly if God did but make known to you what eternity means, if the Lord did but cause the fear of eternity to fall upon you, you would not

misspend so much time as you do? many times though you complain for want of time for spiritual things, Oh how much time do you spend in letting out your thoughts and affections upon the things of the earth, more than you need?

The Eighth Consideration.

Consider therefore in the next place, *That a little will serve the turn to carry us through this world.* We are here but in our Pilgrimage, or in our voyage; now a little will serve the turn here for the carrying of us through this world: men will not take more in a journy than may help them. If a man that is to go a journy should get a whol bundle of staves and lay them upon his shoulder, and you should ask him the reason why he carries that bundle, why saith he, I am going a great journy, and I know not what need I may have of staves to help me; it's true, to carry a staff in a mans hand will help him; thus *Jacob* was helped by his staff over Jordan; but to carry a bundle upon his shoulder will hinder him: Now a little will serve your turn, if you have but meat and drink, food and raiment (saith the Apostle) be content; and the servants of God in former time, past through this world with a very little, and many of them the less they had, the more peace and comfort they had in God, and they were the more fit to die. I remember *Ecolampagius* when he was to die being very poor, profess'd that he would not have been richer than he was, for he saw what a hindrance it was, and so he could pass out of the world with more ease and quiet a great deal; Certainly a little will serve the turn here: we say, Nature is content with a little; and if there were Grace it would be content with less; and therefore let not our minds be upon the things of the earth: we have not so much need of the things of the earth as we think for.

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The Ninth Consideration.

And then further, consider though upon our minding the things of the earth we should enjoy never so much; *Yet there is no comfort, no good to be had in them any further than God will be pleased to let himself through them, they are but as channels to convey the blessing and goodness of God to us*: Man lives not by bread, nor meat only, you are deceived to think that if you had such and such things you should certainly have a comfortable life, I say you may be deceived in this, for it is God in these that doth comfort the heart, there is a notable Scripture for this in the 62. *Psal.* where the holy Ghost saith at the 10. verse, *Trust not in oppression, and become not vain in robbery, if riches increase, set not your hearts upon them*, do not mind them, why? in the 11. verse, *God hath spoken once, twice have I heard this, That power belongeth unto God, if riches increase, set not thy heart upon them*; let not your hearts and minds be upon riches, or any thing in this earth: why? God hath spoken once, twice have I heard, that is again and again: God hath spoken effectually to me that all power to do any good belongeth unto him, it's not in riches, there's no power there for making of thee happy, but all belongs to him. This I confess is a spiritual meditation that earthly-minded men will have but little skill in, yet where earthly-mindedness prevails in any one of the Saints, this may do him good, whereas the truth is, it is not in the creature, or creature-comforts can do me good, if I had a thousand times more than I have, I might be miserable in the earth, and have as little comfort as those that have least, and therefore let me set my affections upon things above, and not on things on the earth.

The Tenth Consideration.

Moreover lay this to heart, *If you be godly God promises to take care for you for the things of this world*, and to that end

he might ease you of the burden of your care, cast your care upon God for he careth for you, and take no thought for these things, for your heavenly Father knows you have need of them, your heavenly Father takes care, *for how he cloaths the lillies, and are not you much better than they?* now children they do not much mind the things of the earth to provide for themselves, because they know they have their father to provide for them; a child that hath his father and friends to make provision for him, it very much easeth him; but indeed those that are left fatherlesse, and friendlesse, they seem to have some excuse; I had need take care of my self, for I have no body to provide for me: But the Saints cannot say so, they have a father to provide for them, and all the earth is the Lords as well as heaven, and the fulnesse of them both; now the earth being the Lords as well as heaven, the earth being thy fathers, why should thy care be so much upon the things of the earth? Let thy care be to do thy duty to thy father, to walk as a child, but let it not be for the things of the earth, thou dost as much as disavow the care of thy father for thee; and canst thou beleeve that God shall give his Son to thee and not give thee all things else? hath not godlyness the promises of this life as well as of that to come? Oh! thou unworthy child that professest an interest in such a father, or unworthy Christian that professest an interest in such promises, and hop'st that God hath done such things for thee as he hath done, and yet hast thy heart in the things of this earth, as if the Lord had settled thee only here, and put thee to shift for thy self here from door to door: no certainly, the care of God is over his people in the things of the earth, as truly as it is over them in regard of spirituall and eternall things. Some men can think, at least they trust that they do trust God for their souls, but cannot for their bodies so well; but surely faith will teach thee to trust God for thy body as wel as thy soul, for God hath care of both, and both were redeem'd by the blood of Jesus Christ, and hath told thee, that he that fears

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the Lord shall never want any thing that's good for him: Now these considerations may mightily prevail to take off the hearts of men from the things of this earth.

The Eleventh Consideration.

The last that I shall name is this, *That all that are Professors of Religion, they are dead to the world, or should be so:* nay, if you be truly Religious you are so, by profession you do professe your selves to be dead unto the world. The Scripture makes this argument to take off mens hearts from the things of this world, in the 3. *Colos.* 2. 3. *Set your affections on things above, not on things on the earth*: why? *for you are dead, and your life is hid with Christ in God.* Ye are dead, the Apostle writes to the *Colossians*, and yet he tels them that they were dead; the Scripture speaks much of the death of the Saints: As it's said of women that liv'd in pleasures in Timothy, that they were dead while they liv'd: so it may be said of Christians that they are *dead* while they live, dead to the world, *I am crucified to the world* (saith the Apostle) and we are dead with Christ, I find that some interpret that Scripture in the 1. *Cor.* 15. 29. *Else what shall they do that are baptized for the dead?* they interpret it thus, That all those that came in, which were Heathens and converted to Christianity and were baptized, they were baptized for dead men, that is, by their baptizm; now there was a profession that they did professe themselves from that time for ever as dead men to the world, *baptized for the dead*; you have it in some of your books *over* the dead, but the word is, *for*, and so it is translated in this last translation, *For dead men*: your baptizm is administred unto you as a sign of your profession, to be as dead men unto the world, so I find some carry it. This is the profession of Christians to be as dead men to the world; Oh do not dishonor your profession of Religion, for indeed there is a greater evil (as we said) for professors of Religion to be earthly-minded than for any others, and

yet

yet how many are guilty of this? It's an observation of *Luther*, when God revealed himself to *Abraham* and told him, that he would multiply his seed; he made use of two similitudes one was this; That he would make his seed as the stars of Heaven; and at another time God saith, that he would make his seed as the sand upon the sea shore. Now saith *Luther*, by these two expressions there is signified two sorts of *Abrahams* seed, there are some that are as the stars of Heaven, that are heaveuly minded; There are others that are as the sand of the Sea: that is, There are some professe themselves to be of *Abrahams* seed but are of earthly spirits. Oh now, my brethern, we should labor to have such minds and hearts so as we should appear to be the seed of *Abraham*, as the stars of heaven, to be of the number of those that are as the stars of heaven, that is, through heavenly-mindedness. But that we shall come to when we come to speak of the conversation of Christians, how it ought to be in heaven.

But now, if any one should say, *May we not mind earthly things, and heavenly things too?*

Know there is a great mistake here, you cannot serve two masters, God and Mamon; and it's very observable that text of Scripture, in the 3. of *Colos.* 2. verse, mark the opposition, *Set your affections on things above, not on things on the earth*: they are there opposed one to another: Set your affections or minds, for so I think it is the same word with that in my text, who mind earthly things. A man cannot look up to heaven, and down to the earth both at the same time, there is an opposition between these two, between the earthly-mindedness that hath been opened to you, and minding of heavenly things.

But you will say, *For these things while we are upon the earth we have need of them, how can we do otherwaies but mind them? When we come to heaven, there we shall have dispositions sutable to heaven, but sure not till then?*

To that I answer; Though Christians do live upon the earth, yet they are not of the earth, there's a great deal of

difference

difference between one that is of the earth, and another that lives upon the earth: Christ saith concerning himself, that he was not of the earth, it's true, though he did live a while upon the earth, yet he was not of it: In the 3. of *John* 31. *He that cometh from above, is above all, he that is of the earth is earthly, and speaketh of the earth*: now Christ while he spake these words he was upon the earth; but He was not of the Earth: And so it is with Christians, they are upon the Earth, but they are not of the Earth, they are a people redeem'd from the earth, therefore this is not enough: it's true, these things are things that we need, therefore we must not mind them, for so in the 6. of *Mat.* where Christ speaks against taking thought what we shall eat, or what we shall drink, or what we shall put on. Saith he, *Your Heavenly Father knows you have need of these things*; you have some need, but you have need of other things, and greater need of other things than of these things, what need is there for thee to live upon the earth but in order to providing for eternity, and of living to the honor of Christ, and the praise of his Gospel? I say thou hast no need of any thing on the earth but in subordination to higher things; there is no need thou shouldest live, but for some other end, and therefore let not that be any such argument to plead for earthlinesse, as indeed an earthly spirit is very witty in pleading for its self.

I shall close this Point with some Exhortation to you, and Directions about this Point of Earthly-mindedness.

CHAP. VII.

EXHORTATION.

OH! considering what hath been delivered, I beseech you lay it seriously to heart, especially you that are yong beginners in the way of Religion, lest

lest is proves with you as it doth with many that are digging of Veins of gold and silver under ground, that while they are digging in those mines for riches, the earth many times fals upon them and buries them, so that they never come up out of the mine again: and so it is with many that are beginning in the way of Religion, that are digging in the mines of Salvation, for unsearchable riches, for that that is abundantly better than gold and silver; now while you are thus seeking for grace and godliness, Oh take heed that you be not covered with the earth while you are digging in the world, but keep wide open some place to Heaven, or otherwise if you dig too deep there will come up damps, if the earth falls not upon you, yet I say there will be damps rise from the earth that may choak you, if there be not a wide space open that you may let the air that comes from heaven in to you: Those that are digging into Mines they are very careful to leave the place open for fresh air to come in; and so, though thou maiest follow thy calling, and do the work that God sets thee here for, as others do, be as diligent in thy calling as any, yet still keep a passage open to Heaven, that there may be fresh gales of grace come into thy soul, if at any time thou beest got into the world, if thou spendest one day and hast not some spiritual air from Heaven, take heed, there's a damp coming up that will choak thee. Oh! that Christians would consider of this while they are here below! I remember I have read of *Austin* in his Comment upon the 72. *Psal.* the 19. vers. saith the text, *They that dwell in the wilderness shall bow before him, and his enimies shal lick the dust.* He in a wity way applyed it to earthly-minded men, saith he, If you do so lick the dust, by this you will come to be accounted one of the enemies of God. It's true, the scope of the place is different, but take heed that in this metaphorical sence that you do not lick the dust and so come to be accounted an enemy to God. You that would be accounted as friends, and seek reconciliation with God, Oh do not lick the dust, to be alwaies here as *Moles* upon the earth,

they

they say Moles, though they be blind, yet if they be without the earth then their eyes are opened, and then they shake and tremble: and so though the earth may close the eyes of men here for a while, yet certainly there will be a day when their eyes shall be opened, to see how they have gull'd and deceiv'd themselves. And now it's worse too in the time of the Gospel to be earthly-minded than at other times, it was not such an evil thing to be an earthly-minded man in the time of the Law, when all the promises of God were carried in a kind of earthly way. Though I do not say that all promises that were made to them under the Law were meer earthly, but they were carried in an earthly way; therefore you shall find when God promises his people in the time of the Law what great mercies they shall have, it is by earthly expressions, as of gold and silver and such kind of things, and their promises for Heaven it went under the expression, of living in the Land of *Canaan* as being a type of Heaven, now though they were taken with earthly things when God reveal'd himself to them in an earthly manner; yet now in the time of the Gospel, lift up your hearts for your calling is from above, now there are Heavenly things revealed, he that is from above is come amongst us, and the Heavens are broken open, and the glory of it doth shine upon the Churches in a far more brighter manner than it did before. And therefore Gospel-light doth aggravate the sin of earthly-mindedness, and therefore now above all times should the hearts of men and women be disingaged from the things of the earth.

CHAP. VII.

Five Directions how to get our hearts freed from Earthly-mindedness.

First, To that end be watchful over your thoughts, do not take liberty to let your hearts run too far in the things of the earth, what time you have for meditation let it be as much as can be reserved for spiritual things: most men and women think they may take liberty in their thoughts; why the thing in it's self is not unlawful; but your thoughts will steal upon you and affect your hearts very much: therefore watch narrowly over your thoughts, keep them within Scripture bounds.

The Second Direction

Be much humbled for sin, That will take off the heart much from earthly-mindedness. Your earthly-minded men, who have earthly and drossie hearts, they have not known what the weight and burden of sin hath meant, let God but lay the weight and burden of sin upon the soul, it will take off the soul from earthly things quickly; Oh! those men that have gone on in the world in a secure condition, and never knew what trouble of conscience meant for sin, they grow seer'd in those earthly Contentments; but now those men that have but the weight of sin lie upon them, know what it is to have to deal with an infinite God, in the bearing of the burden of the wrath of an incensed Deity, such know, that they have other things to look after than the things of the earth: If God did but humble your hearts, the humiliation of your spirits would quicken you, and take off the dulness and deadness of your spirits, and stir you up to look after other things than the things of this life.

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The Third Direction.

Further, Set the example of the Saints before you, that have been the most precious servants of God, in former times; how they accounted themselves as Pilgrims and strangers here in the earth: read at your leisure that Scripture in the 11. of the *Heb.* at the 13. vese, *These all died in faith, not having received the promises, but having seen them afar off, and were perswaded of them, and imbraced them, and confessed that they were strangers and pilgrims on the earth*: and mark therefore how it follows in the 37. verse, *They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandred about in sheeps skins and goats skins, being destitute, afflicted, tormented.* Who were these? They were they of whom the world was not worthy, *They wandred in deserts, and in Mountains, and in dens and caves of the earth*: and yet such precious Saints of God as the world was not worthy of. Now when we set before us how joyfully these servants of the most high went through all their wilderness condition, this should make us ashamed of our earthly-mindedness, and would be a mighty help to us.

The Fourth Direction.

And then if we consider the great accompt that we are to give for all earthly things; you only look upon the comforts of them, but consider the account you must give for them: this would be a means to take off the heart from earthly-mindedness: And consider, what if you were now to die, and to go the way of all flesh, what good would it be to me to remember what contents and pleasures I had in the earth?

The Fifth Direction.

But above all, the setting Jesus Christ before you, and

the meditating of the death of Jesus Christ: (I say) that's the great thing that will take off the heart from the things of the earth, The looking upon Christ Crucified; how he that was the Lord of Heaven and Earth, yet what a low condition he put Himself into, meerly for the redeeming of us! The conversing much with the death of Jesus Christ deads the heart much to the world. In the 3. to the *Philippians* we have a notable text for that, in the example of *Paul* he accounted all things as dung and drosse for Jesus Christ: at the 8. verse, *I account all things but loss for the excellency of the knowledge of Christ Jesus my lord, for whom I have suffered the loss of all things, and do count them but* DUNG *that I may win Christ.* And then in the 19. verse, *That I may know Him, and the power of his Resurrection, and the fellowship of his Sufferings being made conformable unto his Death.* *Paul* desired to be so conformable to the very *Death* of Christ, that he accounted all things in the world but as dung and drosse in comparison of that; *Paul* had the death of Christ before his eyes, and meditated much on the death of Christ, and that meditation had a great impression upon his spirit, that made him account all these things as drosse, as dogs meat in comparison, and that he might have fellowship with the death of Christ, Perhaps some of you may think of the glory of Christ in Heaven, and that may for the present make you lesse worldly; but let me intreat you to meditate on the death of Christ, and know that there is an excelency in Conformity even to the death of Christ, such an Excellency that may take off your hearts from the things of the world. It's said of the King of *France*, that he asking one once about an Eclypse, saith he, I have so much busineſſe in the earth, that I take little notice of the things of Heaven.

Oh my Bretheren! for the close of all, I beseech you let not this be said concerning any of you, that you have such and such worldly imployments, that you cannot enquire after Jesus Christ. Plead not that you have such great busineſſe, that you have so much to do in this earth that you take

take little notice of the things of Heaven; no, surely, the Saints of God have their business in Heaven, (as we shall see God willing hereafter:) Their *City Business*, their Trading, their Aims, their Rent, it is higher than the things of this earth. There are things that a man may let out his thoughts and affections too as much as he will: This shews the vanity of the things of this world, that a man had need be very wary how much he minds them, he cannot enjoy the comforts of this earth without some fear: but now when he comes to converse with Heaven, there he may let out himself to the uttermost; that shews the excelency of these things. And you that are but poor and mean in the things of this earth, be not discomforted, because there is a charg from God that men should not mind these things; surely there is no great matter in them, because God charges that we should not mind them: Oh the excellency it lies in things above which are heavenly and spiritual, where the Saints have their conversation. But of this more at large in this following Treatise of Heavenly Conversation.

FINIS.

AN HEAVENLY Converſation.

PHILIP. 3. 20.

For our Converſation is in Heaven.

CHAP. I.

Of Examples of Godly men, and how far they ſhould prevail with us: Opened in Six Particulars.

SOme read this Particle [*For*] [*But*] *But our Converſation is in Heaven.* Our Converſation is not as theirs: Certainly the Apoſtle doth intend this, to make a diſtinction from, or a difference between the Saints waies, and the waies of thoſe that were Enemies to the Croſs of Chriſt: *They mind Earthly things*: *But our Converſation is in Heaven*: But becauſe of the particle, [*For*] our Converſation; therefore I think that it hath reference unto the 17 verſe, for the 18. and 19. verſes are in a parentheſis

tenthesis, and therefore if you would know the ſcope of the Apoſtle in it, and what this hath relation to; (for) it is in the 17. verſe, *Brethren, be followers together of me, and mark them which walk ſo as you have us for an enſample; for our Converſation is in Heaven,* ſo it is to follow: he made a little degreſſion when he ſaid, Make us your example; then he ſpeakes of others, but many there are that walk thus and thus, and are enemies to the croſs of Chriſt, *Whoſe belly is their god, whoſe glory is their ſhame, whoſe end is deſtruction, who mind earthly things; But our* (or, *for our*) *Converſation is in Heaven.* As if he ſhould ſay, Take head of following of thoſe whoſe belly is their god, who mind earthly things, for their end is deſtruction; but rather follow thoſe whoſe Converſation is in heaven, for their end is, ſalvation: that's the ſcope of the words. Now then from the ſcope and the coherance of them, follow us for an example, For our Converſation is in Heaven; ſo they are to be joyn'd together; from whence (firſt) before we come to ſpeak of this Heavenly Converſation that the Apoſtle mencions, we have this point, *That the Examples of men whoſe Converſations are heavenly, are to be followed.* Follow us an example, for our Converſation is in heaven. They are guided by the ſpirit of God, and the end of their Converſation is good, and therefore 'tis ſafe to be followed. In *Prov.* 2. 20. there the Wiſe man ſpeakes of an argument, Why we ſhould imbrace wiſdom, becauſe that *would teach you to walk in the way of good men, and to keep the paths of the Righteous.* We ſhould obſerve the way of good men and keep the paths of the *righteous.* It's true, that the examples of the beſt men, though never ſo holy, are not a ſufficient rule for any action. If a man or woman doth any thing, though it be never ſo good, meerly upon the example of another man, yet this that they do will prove ſin to them: I ſay, though the thing be good, and thou doeſt it upon the example of other good men, yet if that be all thy rule, the action will be ſin to thee: for that is the rule of Chriſt to us, *whatſoever is not of faith is ſin.* Now no example can be a ground ſufficient for faith; therefore, example alone is not a good rule. Yes and ſometimes we do

that

that Satan himself may transform himself into an Angel of light: and may for the prevailing of some evel make a great shew of some holiness: and so, many gross Hypocrites for a time have had much seeming holiness in their lives: and therefore it must be taken for a certain truth that the examples of men never so holy are not a sufficient rule. But yet thus far examples of men that are holy should prevail with us.

First, They should prevail with us more than other examples, than examples of the most learned men; let men be never so great Rabbies, the example of one holy man whose Conversation is in Heaven, should be more to us than the example of many Scholers. For many men that are learned may be very corrupt, they may go against their own conciencs; as certainly many do,

1. It should prevail against the example of great rich men whou have goods laid up for many yeares: you should rather follow the example of those that appear to be holy, than the example of the richest and greatist in the places where you live.
2. It should be more than the example of the Multitude, *Joel*, 3. 14. you have a notable Scripture there against following of Multitudes of men, you may see there that multitudes go to destruction; *Multitudes, multitudes in the valley of decision.*
3. It should be more than the example of those that are meerly related unto us: as children should rather look at the example of godly men and women though they be strangers, than of Father or Mother, or Uncle or Aunt, or the neerest kindred, though their examples be not rules for our faith, yet they should be more than the examples of any others.

Secondly, Though they should not be rules or grounds of faith, *yet they should be enough to take off prejudices that come from accusations of men.* If men will accuse the wayes of godliness, and if there be any prejudices taken up against the paths of Sion without ground, the example of godly men

ſhould be enough to make us ſtand out againſt them; it may be you hear many crying out bitterly againſt ſuch a way of Worſhip, and many falſe aſperſions are caſt upon it, becauſe it is not a National way of Worſhip, for few there be that follow it. Now do but obſerve what manner of perſons do worſhip God in that way which ſome cal Hereſie, are they not of holy and blameleſs Converſations according to the Goſpel, the ſtrict ſt Puritanes? Now though you muſt not do as they do meerly from their example; yet their example ſhould have a great deal of power and influence upon you to take off prejudices, and anſwer accuſations, and to calm and ſweeten your angery and bitter ſpirits.

Thirdly, Examples though not ſufficient ground and rule for faith, *yet they ſhould be enough to make us to enquire after thoſe waies, and to examamin and try, whether they have any footing in the Word, becauſe the followers of them, are very upright and circumſpect in their way.* Let me at leaſt enquire after theſe waies, let me examine them by the light of the Goſpel, ſuerly there is ſome probability that theſe waies are the very paths of Sion, and lead to the gate of Heaven. becauſe the Profeſſors of them are ſuch friends of Jeſus Chriſt; It's likely that theſe men ſhould know the mind of God that do converſe with God moſt, that lie in his boſom, as the beloved Diſciple in Chriſts: Is it not more likely that a man that is a familier friend, and converſes daily with ſuch an one that this man ſhould know his ſecrits, his will rather then a ſtranger? ſo all men in the world are ſtrangers to God, but only the Saints: they converſe with God, they are the men of his Councel, and his heart, and therefore of all men in the world it's moſt likely that they ſhould have all the Wils of God reverled unto them: All Learning and Natural Wiſdom cannot ſhew the mind of God ſo much as converſe with God, and and holy humble familiarity with him; God loves to opon his boſom to his hidden ones, to reveal his mind to them; and therefore when we ſee men that are godly whoſe Converſation

verſation is in Heaven, that they walked in ſuch and ſuch waies, it ſhould make us to think it is like there is more good in theſe waies than I am aware of at the preſent, it's like that ſuch men as God ſmiles upon, that they ſhould know the mind of God more than other men: therefore though I will not preſently conclude it's the mind of God, and do it meerly becauſe they do it, yet I'le examine and ſearch whether it be not the mind of God or no according to the Scriptures.

Fourthly, The example of Godly men ſhould prevail thus far, to make us to take heed that we do not oppoſe thoſe waies except we have very cleer ground to the contrary: then we may oppoſe them as *Paul* oppoſed *Peter*, and reſiſted him to the face, becauſe he did not go in a right way: let men be never ſo holy and godly, yet they may be oppoſed in their way; If upon any examination you ſee cleerly this is not the way of God; I find it to be otherwiſe, not others think it's not the way of God, and ſuch and ſuch are of a contrary mind; Now but I have been examining it by the Word of God, and laying the rule to my conſcience, and my conſcience to that, and I find it to be diſagreeing to the mind of God, then ye may ſpeak or write againſt it, but do it not otherwiſe. Fifthly, If men holy, men whoſe Converſations be in Heaven, do oppoſe it becauſe men do, be ſure your ground be good, and you be cleer in it if you do oppoſe it, otherwiſe you may be in danger of fighting againſt God when you oppoſe them: therefore make a right uſe of the example of godly holy men, as not to oppoſe the way but upon cleer Scripture evidence to the contrary.

Fifthly, The example of godly men ſhould prevail thus far with us, *As to prepare us to believe any truth that they do profeſs and practice.* When we come to examine what is the waies of God, and Heaven, in our examinations, come with prepared hearts to let in the Truths God ſhall reveal unto us, the rather becauſe we ſee ſuch holy and godly men have imbraced thoſe truths before us; when precious Goſ-

pel Truths are delivered to us by the hands of the ſervants of Jeſus Chriſt, then thoſe very Truths in our eye are like apples of Gold in pictures of ſilver, as beautiful as golden fruit in ſilver diſhes.

Sixtly, The example of godly men ſhould prevail thus far, as after we have examined, and found their way to be according to the Truth indeed, then their example *ſhould confirm us in the Truth*: ſhould help to ſettle us more in the Truth, ſhould comfort and encourage us in ſuch and ſuch holy courſes; becauſe we find not only that we are convinc'd of it, and we ſee it to be the way of God, and have experience of it, but others ſee it and they are convinc'd of it, others that are ſo godly they find much communion with God in it; now this ſhould mightily ſtrengthen and further us in that we go on in the ſame way that the Saints of God go on in: And indeed, it ſhould be a very great grief to any godly man, that he ſhould differ from other godly men, though it cannot be but that we ſhould differ ſometimes, becauſe we are imperfect here, yea, and ſometimes a week Chriſtian knows that which a ſtrong Chriſtian may be ignorant of, (I ſay) it falls out ſo ſometimes, that God in ſome things reveals himſelf to thoſe that are weak and hides himſelf from thoſe that are ſtrong; ſo that here in this world it cannot otherwiſe be expected for the preſent, till the time that the New Jeruſalem ſhall be let down from God out of Heaven, and then the Saints will be all of one mind and walk all in one way, but till then there cannot be expected but that there ſhould be different waies of the Saints; but yet I ſay it ſhould be a very great heart-trouble to godly men to ſee that they are neceſſitated to go in different waies from other godly men: and on the other ſide a great encouragment and ſtrengthning when the Saints go on in one way together with their faces towards heaven.

CHAP.

CHAP. II.

What's to be done when Examples of Godly men are contrary?

IF you say, *What should we do when we have contrary examples, and both sides godly men; yea very godly men whose Conversation is in Heaven, some go one way, and others as godly as they go another way? what shall people do then, when they see that either way holy men go in?*

Ans. To that I answer only these two things.

First, God by this means puts you to more strict examination of theings, and doth teach you by this, that every Christian though never so weak, yet should have a bottom and ground for their faith, and practice out of the Word themselves, and never did God teach this lesson more strongly than now he doth, that we should all of us, not satisfie our selves in any point of Relgion, nor in any practice of Religion, but what we can our selves find and feel footing for out of the Word. In former times Christians were very much led by example, and a few examplary godly professors would carry al the well affected in those places with them, al that did pretend towards godliness would be very loth to go in a different way to some eminent godly men, but though perhaps their affections were good, and God may accept of their good affections, yet certainly they were not so grounded and established in the truth as God would have them; but now the Lord seems to go another way with his people, and puts every one, the weakest, the meanest servant, to search and to find out the truth themselves, and to have the knoledge of it themselves, and we hope the time is at hand for the fulfilling of that promise, *That all the people shall be taught of God*, shall be taught to understand themselves what are the reasons and grounds of the practice of Religion, and those tenents

tenents and opinions which they hold, and when people come to underſtand the grounds themſelves, they have a great deal more ſtrength, and they will come to be eſtabliſhed more than formerly they have been, this good will come of it.

Secondly, When you ſee examyles on both ſides go contrary one unto the other, and both godly, yet examine but this, Which way hath moſt earthly inducments, for that way that hath moſt earthly inducements to draw or bias the heart, that way lies under the moſt ſuſpiſion; for men that are godly, yet they are but godly in part, and though they may be as godly as other men in ſome other things, yet there may be a temptation, the temptation for Earthly contentment if it lies more one way then the other, you are to be more wary of on than the other. But that we may paſſe this point, becauſe it is but from the coherance, by way of uſe but in a word or two.

CHAP. III.

Rebuke of thoſe that follow the example of the wicked, and reject the example of the godly.

IF the example of men whoſe Converſation is in Heaven is to be followed, hence then are to be rebuked thoſe that rather follow the example of wicked and ungodly ones, if they be great, or learned, or the example of the multitude, will rather follow the example of any than the example of thoſe whoſe Converſation is in Heaven: thou doeſt thus and thus, and yet ſay, Do not others do ſo? but who are they that do ſo? can you ſay in your Conſciences, that you think that they that do ſo have their Converſations in Heaven, you will do as they do? If there be any example that you wil follow, they ſhould be ſuch that you can take it upon your conſcience, that theſe are the men who have their Converſations above; you wil do

as

as others do, in drinking, ſwearing, Sabbath-breaking, and in all manner of prophaneſs; have theſe their Converſations in Heaven? Certainly you that do ſo, you follow the example of thoſe who have their Converſations in hell. But it may be you have ſome neighbors live by you whoſe Converſations are blameleſs, yea, they are Heavenly, and when you are in your good moods, your conſciences witneſs to them, and you could wiſh that you might die the death of the righteous; are there not ſome that live in the ſame families, ſtreets, or towns where you live, that though ſometimes your hearts are againſt them, you oppoſe them, and ſcorn them, and ſpeak againſt them, yet when you are in any good temper, or afraid of death, then you cold wiſh that you were as they are, and might die their death; now will you not follow their example, but rather the example of othrs, whoſe examples are in ſuch things as are ſutable to your vile, ſinful, and baſe luſts? We know that theſe examples of holy men ſhal riſe up in judgment againſt you another day, the Lord will condemn you from their example, and ſay, Did not ſuch and ſuch live in the family and place where you liv'd, and did not you behold their holy and gracious Couverſation, and ſhal the example of ſuch and ſuch vile wretches be followed rather than the example of my Saints? (I ſay) this wil ſtop your mouthes and aggravate your Condemnation in the great Audit-day: Some there are, that are ſo far from following the example of thoſe whoſe Converſations are in Heaven, as they rage and fret againſt them, and do what they can to darken the glory of their holy lives, and if they can but have any miſreport of them they will follow it what poſſibly they can to the end that they might eclipſe the holineſs of their lives, that ſo they may ſtop their own conſciences, whereas were there not ſomthing to darken the luſter and beauty of the lives of the Saintes, certainly mens hearts would condemn them for walking in contrary waies unto them, and therefore for releif of their conſciences that they may not condemn them for

walking

walking in waies contrary to them they do what they can to ſpew upon their glory, and are glad if they can hear any il report of them; and wil follow them to their uttermoſt, and all becauſe their corrupt hearts are againſt the holineſs of their lives and Converſations,

And then laſtly, *Let thoſe that profeſs Religion labor to walk ſo as their examples may be convincing others*: Is there ſuch a power in holy examples to prevail with men? you that profeſs Religion, make this an argument to work upon your hearts, that your Converſation may be more in Heaven, that ſo your example may do the more good in the place where you live; you that profeſs Relegion and yet have earthly ſpirits, and live ſcandalouſly, and vildly, Oh know! you live to do as much miſchief almoſt as a man can do in this world, no greater miſchief than for one to profeſs Religion, and yet for his Converſation to be wicked and ungodly, and ſo to give the Lye to his profeſſion. But for that we ſpake to heretofore, when we treated upon that Scripture, *Only let your Converſation be as becomes the Goſpel,*

CHAP. IV.

Two Doctrines obſerved from the Text

THus we proceed to the principal Doctrinal Tauths, *For our Converſation is in Heaven.* Our City Converſation, our Citizen like behavior, or City Burges eſtate, for ſo the word ſignifies, our carriage like free denizens it is in heaven: now from thence you have, *Firſt,*

That the Saints are the Citizens of Heaven.

Secondly, That their behavior and Converſation even while they are in this world it is in Heaven.

For the firſt (but briefly, to make way to the ſecond) *The Saints of God, they are the Citizens of Heaven, they are all free Denizens, Burgeſſes of Heaven.* In the 2. *Epheſ.* 19. there

there you may see how God hath gathered all the Saints together to be fellow-Citizens of Heaven: *Now therefore ye are no more strangers and forreigners, but fellow Citizens with the Saints, and of the houshold of God.* They have an Heavenly Citie here in the Church: the Church it is a Heaven to the Saints, and as a type of that Heaven that they shall come into to live for ever both with the Saints and Angels hereafter. And in the 11. Heb. 10. it's spoken of *Abraham*, *He sojourned in the Land of promise, as in a strange Country, dwelling in Tabernacles with* Isaac *and* Jacob *the heirs with him of the same Promise, for he looked for a City which hath foundations, whose builder and maker is God.* It seems then that all the Cities in the world in comparison of this City have no foundatitions; *Abraham* looked for a City that hath foundations, and whose builderand maker is God: The builders and makers of these Cities are men, the founders of the most famous Cities in this world have been men, and manie times wicked and ungodly men are the builders of them: The first City that we reade of was built by *Cain*. The builders and makers I say of these Cities are men, laboring men; but *Abraham* look'd for a City that had foundations, whose builder and maker is God. And in the 12. Heb. 22. *But ye are come unto mount Sion, and unto the City of the liveng God the Heavenly Jerusalem*: mark *and to an innumarable company of Angels*; so that you are to have them your fellow Citizens, *The Heavenly Jerusalem*, that is here in the Church; which is (in comparison of Jerusalem that was in Canaan) called the Heavenly Jerusalem, so that they are Citizens of Heaven even as they are Members of the Church: the Saints of God here in the Church are said to dwell in Heaven, but in that their City there are an innumerable company of Angels also, that plainly notes that it hath reference unto the glorious Heaven of the Saints that they are the Citizens of; the Saints are the Citizens of Heaven, there they dwell: in the 13. of the *Revelation*, 6. and 8. verses, (this would serve for proof of this thing and so for the other point that remains, That their

Converſation it is in Heaven) *And he opened his mouth in blaſphemy againſt God, to blaſpheme his Name and his Tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the Saints, and to overcome them.* Now theſe were not in Heaven, that is, in their bodies they were not in Heaven for the preſent; But they are ſaid to dwell in Heaven becauſe they are of the Church here, and they are free Denizens of Heaven too, of the Heaven of the Saints that they ſhall live in hereafter in a more glorious way; They are *Now* Citizens of it; and they may be ſaid to dwel in Heaven, as we ſhall ſee afterward in the opening of their Converſations being in Heaven.

CHAP. V.

How the Saints are Citizens of Heaven, opened in Nine Particulars.

NOW the Saints are Citizens of Heaven, For.

First, *Their names are all inrold in Heaven,* They are written in Heaven, in the 10. *Luke* 20. *Rejoye in this, That your names are written in Heaven.* In Heaven is the Book of life where all the Names of the Saints are written. *Philip.* 4. 3. *Whoſe names* (ſaith he) *are written in the Book of life.*

Secondly, The Saints are the Citizens of Heaven, *for they have Chriſt their Head gone before to take poſſeſſion of Heaven in their names, therefore they have a right to Heaven.* As a man may be a Citizen, although he ſhould travel in another Country, yet his name being inrol'd there, and he having poſſeſſion there, he may be ſaid to be a Citizen though he be in a ſtrange land for the preſent in his body; So the Saints have their names inrold in Heaven, they have Jeſus Chriſt their head that is gone before in their names to take poſſeſſion for them, and to provide mantions for them, as in the 14. *John.*

Thirdly

Thirdly, *When ever they do actually beleeve, they do take up their freedom*; Their names were there Inrold from al eternity: and so Christ at his ascention went and took possession: but when they beleeve actually, they do as it were take up their freedom in that City. There's many men that are born free, yet ther's a time when they take it up, and so others that have serv'd for their freedom, yet it may be a long time before they be made free: and so the Saints when they do actually beleeve they come to take up their freedom in the City of Heaven, and are made Free Burgesses of Heaven.

And hence (in the fourth place) *They come no more to be as slaves*; they are not bondslaves as before, they are delivered fro bondage being made free of Heaven, As if to be that forreigners, or such as are slaves should come to be Infranchized, then they have the same freedom as others have, and are admited to the like City-privileges, and they are no more to be accouted as slaves: so those that are by nature bondslaves to sin and Satan, yea, and such as are under the bondage of the Law, yet when they come to beleeve, they are infranchized in Heaven, and are delivered from the bondage of the Law, Sin and Satan, they are said to be free-men of the City of Heaven.

Fifthly, *All the Saints have right to all the common stock, Treasury, and riches of Heaven*; whatsoever privileges belong to the Charter of Heaven, the Saints have right and title to them all. As in great Cities there is a Comon stock and Treasury that is for publick occasions, and every Citizen hath some interest in it; so the Saints (I say) have interest in all the Comon-stock and Treasury and all the riches that there are in Heaven.

Sixtly, *The Saints are the Citizens of Heaven, they have for the present the same confirmation of their happy estate that the Angels and those blessed soules have that are resident in Heaven*: (I say) they have this priviledg now by being Citizens of heaven, that though their bodies be not in the highest Heavens, yet they have their happiness confirmed as sure

as the Angels in Heaven have, and as any bleſſed ſouls in *Abrahams* boſom, look how they are confirmed in a happy eſtate ſo as they cannot be made miſerable, ſo is every Beleever, though he lives in this world, he hath this priviledg in being a Citizen of Heaven, that he is confirmed in a happy eſtate, that all the powers in hell and in the world can never make this ſoul to be miſerable, and this is a mighrie priviledg of being a Citizen of Heaven, he is more priviledged than *Adam* in Paradice, for *Adam* he was not confirmed and ſtabliſhed when he was made in the ſtate of innocencie, but every Beleever is confirmed and ſtabliſhed as the Angels in Heaven are.

Seventhly, They have this priviledg, *By being Citizens, they have priviledg of free trade to Heaven.* You know, that Free men in the Citie have priviledg of Trade more than Forreigners have; Forreigners are fain to pay Cuſtome and double taxes more than the Free Citizens. So the Saints, they have the priviledg of Free trade in Heaven, for any thing that doth concern them; they have a Free-intercourſe with Heaven which others have not.

Eightly, *They have now for the preſent Communion with the Angels of Heaven*: there is Communion and Commerce between the Saints here and the Angels, upon this groundbecauſe they are fellow Citizens; and in that place of the *Hebrews* before quoted, *We are come to the Heavenly Jeruſalem, and to the innumerable company of Angels*: There is a great deal of intercourſe between the Saints and Angels here upon earth, the Angels look upon them as their fellow Citizens, and are miniſtring ſpirits for the good of the Elect, and they do very great ſervices for the Church of God here in this world upon this ground, becauſe they look upon them as their fellow Citizens.

Ninthly, *They have the protection of Heaven, being the Citizens of Heaven*: I ſay they have Heavens protection. As one that is a Citizen, he hath the protection of the Law of the Citie, and of the power of the Citie to defend him; hence we reade of *Paul*, that becauſe he was a *Roman* it was dangerous

gerous to meddle with him, as in the 22. of *Acts* 25. verse, as they bound him with thongs, *Paul* said unto the Centurion that stood by, *Is it lawful for you to scourge a man that is a Roman, and uncondemned?* As if he should say, Take heed what you do, I am free of the Citie of *Rome*: And mark, (saith the Scripture) when the Centurion heard that, he went and told the cheif Captain, saying, Take heed what thou doest, for this man is a Roman, he hath the protection of the City. Thus the Saints are Citizens of Heaven, They are not Romans, but of the Heavenly Jerusalem, and when any are about to wrong one of them, they had need take heed what they do for he is a Citizen of Heaven, the King of Heaven is his King to protect him; and he sits and laughs at the enemies of the Church: And the very Angels themselves they are their guard, to guard all these Citizens, and to protect them, and this is the comfortable estate of all the peopel of God, that they are the Citizens of Heaven. *Our City Converse*, All this I note out of the signification of the word in the original, and with out the understanding of the propriety of the languge, and the word, we should not have the understanding of this truth.

Wherefore my bretheren it being thus, it should teach all the people of God to walk as becomes Citizens, not to be rude in their behavior; 'tis a dishonor to Citizens to be rude in their behavior, it's enough for Country people that never had any education to be rude; but certainly the Saints of God, they have the education of Heaven (this may be added for a tenth Particular) They have the holy Ghost to be their Instructer, to bring them up in holy and good manners that is surable to Heaven, this the Saints have; and manifest it in your Conversations, be not rude in your way, prize your privileg of being a Citizen of Heaven; it's that that cost Jesus Christ dear to purchase this infranchizement and liberty for you: we reade in the 22. of the *Acts* of the Captain when he heard that *Paul* was a *Roman*, in the 27. verse: their chief Captain came and said

to

to him, *Tell me, art thou a Roman?* He ſaid, *Yea.* And the chief Captain anſwered, *with a great ſum obtained I this Freedom.* And *Paul* anſwered, *I was free-Born.* They were wont to give great ſums to purchaſe freedoms of the City. Oh! this City that here we are ſpeaking of, hath ſuch priviledges as is beyond any in the world: and no man or woman can come to be free of this City but it is by a great purchaſe: No man can ſay as *Paul* did here, that he was born free; no, but it he came to be free of Heaven it was with a Great purchaſe, it was with the purchaſe of the blood of Jeſus Chriſt that was more worth than all the world. And if the Son makes you free, then you ſhall be free indeed, and therefore prize this as a grat mercie? while you live here in this world, account it as a great mercy that you are a Citizen of Heaven, account your happineſs to conſiſt there, it is more than to have Houſe and Lands here; for a man to have a freedom of ſome City, it is more than to have Houſe and Land in the Wilderneſs: What though the Lord doth order things ſo as while thou liveſt in the wilderneſs of this world thou haſt no habitation of thine own, yet certainly the Lord hath made thee free of Heaven, it was purchaſed for thee by the blood of Jeſus Chriſt: Now by that price that it coſt thou may eſt concclude that there is ſome great matter in it, that thou art a free Denizen of Heaven.

CHAP. VI.

How the Saints have their Converſation in Heaven, Opened in Nine Particulars.

BUt now, our Converſation ſhould be anſwerable; and now we come more fully up to the ſcope of the Apoſtle; *But our Converſation is in Heaven.*

The Converſations of the Saints that are free Citizens of Heaven

Heaven; ought to be answerable; though there Co habitations be in this world, yet their Conversation it should be in Heaven; in the 7. of *Dan.* 10. 18. there you read of the excellent estate of the Saints, *But the Saints of the most High shall take the kingdom, and possess the kingdom for ever*: That that is translated here, *The Saints of the most High*, it is not only ment of the Most High God, but the Saints of the high Places, so 'tis translated by some, for the Saints are the Saints of high places in regard of their interest in Heaven, and in regard of their Conversations sutable to the place, in the 2. *Ephe.* 6. *And hath raised us up together, and made us sit together in Heavenly places in Christ Jesus.* The Saints are set in Heavenly places, Heavenly dignity, Heavenly privileges, Heavenly prerogatives, yea, and they themselves may be said to be in Heavenly places though their bodies be upon the earth, their souls are in Heavenly places, their Conversation is in Heaven, They are the Saints of the High God, and they are set in high places.

You will say, *What is this Conversation that is in Heaven that is here spoken of.* I shall open it in these particulars.

The first is, The aim and scope of their hearts, it is Heaven-ward, that the Saints looke at as their aim and scope is Heaven, they look upon themselves in this world as pilgrims and strangers, Heaven's their home, and their eye is there, their end, their scope, whatsoever they do it is for Heaven, some way or other to fit them for Heaven, and to lay in for Heaven against they shall come and live there, their Conversation therefore is in Heaven: All that they do, eating, and drinking, going about their business, yet I say their aim it is Heaven. I remember it's reported of *Anaragorus* a Philosopher, that being asked wherefore he liv'd, he said he was born to contemplate the Heavens, he made it the end of his life for which he was born to contemplate Heaven; Being a Phylosopher and having understanding in the motions of the Heavens, he took such delight in it, that he accounted it the end for which he was born. So the Saints look at Heaven as their Center that they

they aim at, that's their ſcope: we (ſaith the Apoſtle) do not looke at things that are ſeen, but at things that are not ſeen, nothing in the Earth is our ſcope, but Heaven is our ſcope, and ſo their Converſations may be ſaid to be in Heaven in that reſpect.

Secondly, *Their Converſations are in Heaven, for they are acted by Heavenly principles in all their waies.*

Heavenly principles you will ſay, *What are they?*

This is a Heavenly Principle, That God is all in all: that's a Principle that the Saints are guided by, in Heaven they look upon God to be all in all unto them, ſo do the Saints here, in what they do, in what they are, in what they injoy, they act upon this Principle, that it's God that is all in all, whatſoever I ſee in the creature, yet it's God that is all in all to me, I act by vertue of this Principle.

That God the infinite Firſt-being, is infinitely worthy of all love for himſelf, that's a Heavenly Principle: the Saints that are in Heaven, they look upon the infinite excellencie and glory of God, they look upon him as the Firſt-Being of all things, having all excellency, and glory enough to ſatisfie all creatures for ever, and looke upon him as infinitly worthy of all love and ſervice for himſelf; know this is a heavenly Principle: So the Saints their converſation is in Heaven, they are acted by heavenly principles; I look upon ſuch and ſuch things in the world whereby I may gain credit, encreaſe, or comfort, this is an earthly principle; But when my heart is ſo upon God, that it looks upon him as infinitly excellent and worthy of all love, ſervice, fear, honor, and worſhip, for himſelf alone, whatſoever becomes of the creature, God is worthy of all for that infinite excellencie in himſelf; this is a heavenly principle: and for one to be acted in his life by ſuch a principle as this is, this is to be acted by heavenly principles, not by ſuch low, and baſe principles as the men of the world are, but by heavenly principles.

Thirdly, *Their Converſations are in Heaven.* For here though

though they live in the world, they have communion with the God of Heaven that is above in the whol course of their lives. In the 1. Epistle by *John* 1. chap. you have divers excellent expressions about our communion with God. In the 3. verse, *That which we have seen and heard declare we unto you, That ye also may have fellowship with us, and truly, our fellowship is with the Father, and with his Son Jesus Christ.* And then in another Scripture we reade of the Communion of the holy Ghost, there is Communion with the Father, Son, and holy Ghost. Now what makes Heaven but God? we say, where the King is there's the Court, where God is there's Heaven, let God be where he will. There is some controversie among some, where the Saints shal be after the Resurrection; some think it shal be stil here, and yet withal the glory that the Scripture speaks of. Now it's no great matter where it be, so it be where God is, those that have Communion with God, they are in Heaven, their Conversation is in Heaven: now it's that that is the life of the Saints, their Communion with God, thy life it is to have communion with the Creature, that is for thee to close with the contents of the Creature, and the faculty that is in man to taste any thing, or to have any delight in any thing in this world, when there is a sutable object to the faculty, that's his Communion with the Creature; As now a Drunkard, there is a kind of Communion that he hath meerly with lewd company, and with the creature to please his sence for a while, there's all the communion that he hath. But what a different Conversation is this, for one meerly to please his sence in meat and drink a little while, and another to have communion with Father, Son, and holy Ghost? The Saints here in this world have not in Imaginary but a Real Communion with the Father Son and holy Ghost.

Communion, you wil say, what's that?

By Communion with God we mean this, The acting of the soul upon God, and the receiving in the influence of the goodness and love and mercy of God into the soul, when

When there is a mutual acting of the ſoul upon God, and God upon the ſoul again; as when friends have Communion one with another, that is, that one acts for the Comfort of the other, there is a mutual imbracing and opening of hearts one upon another for the ſatisfying of the Spirits one of another: So communion with God is the mutual actings of the ſoul upon God, and God upon the ſoul again: The Saints they ſee the face of God, and God delights in the face of the Saints: And they let out their hearts to God, and God lets out his heart to them. We cannot expreſſe this to ſtrangers, a ſtranger ſhall not meddle with this joy, this is a myſtery, a riddle to the carnal world. Do but you conſider this, that what Communion you have with your lewd company, to ſit, and eat, and drink, and play, and tell ſtories all day long, this you think is a brave life; but now, that the communion of the Saints is raiſed higher, and the comfort of the Saints is not in ſuch poor, low, baſe things as thine are, the Saints have comfort in God the Father, Son, and holy Ghoſt, in an infinite higher way, and in that reſpect their Converſations are ſaid to be in Heaven: And eſpecially when they are with God in his Ordinances they cannot be content except they have Communion with God there, it's not enough for them to call upon the Name of God, to kneel down and to uſe ſome humble broken hearted expreſſions; Oh but, what communion have I with God and Jeſus Chriſt and the holy Ghoſt in my duties at this time! I come to the Word and other Ordinances, Oh! but what communion have I with God in them? I cannot be ſatisfied except I taſt and ſee how good the Lord is; I cannot go abroad about my buſineſſe but with a heavy heart except I hear ſomething from Heaven this morning; all the comfort of their lives do depend upon this, in having communion with Father, Son, and holy Ghoſt.

Fourthly, Their Converſation may be ſaid to be in Heaven, *Becauſe they do live according to the Laws of Heaven*: They do not here in this world live according to the Laws of

of men, and the lusts of men, but they look for their direction from Heaven, What rule is there from Heaven to guide me? There must be some word from the God of Heaven to order and guide them in their waies, or else they cannot tell how to sute with them; Indeed while they live in the Cities of the world they must obey the Laws of men, but still it is in order to the Laws of Heaven, the main thing that they submit to, is the Statute Laws of Jesus Christ the great Law-giver; because there is a Law of Heaven that doth require them for to obey the Laws of men that are according to those Laws of Heaven, therefore they do obey them; but the Laws of Heaven are those that the Saints look after for their direction in all their waies, such and such a thing I have a mind to, but will the Law of Heaven justifie me in this? have I any word from Jesus Christ to guide me in in such a way? I dare not do otherwise than according to the Will and Scepter of Christ, they must be my rule in all my waies: whereas before thy lust was thy rule, and thy own ends thy rule: and the common course of the world thy rule; but now the Laws of Heaven are thy rule; and therefore their Conversations are in Heaven because they are guided by the Laws of Heaven: Heaven is their aim, They are acted by heavenly Principles, They converse with the God of heaven. And then fourthly, They live according to the Laws of heaven.

Fiftly, Their thoughts and hearts are set upon heaven, as he saith, *The soul is where it loves rather than where it lives*; where the heart is there's the soul, there the man may be said to be. Now the Saints have their hearts in heaven, their thoughts in heaven, their meditations in heaven, working there, *When I awake I am always with thee (saith David.)* And Oh how sweet are the thoughts of heaven unto the Saints! While thou art mudling in the world, and plodding for thy self in the things of this world, If God should come to thee and say, Where art thou? as he said to *Adam*, yea sometimes while thou art at prayer and hearing the Word, Where are thy thoughts, and about

what? even as we ſay in the proverb, they are running about a Wool-gathering.

But now come to one whoſe Converſation is in Heaven, he keeps his thoughts and meditations there continually, meditating on the glorious things that are reſerved in Heaven. As I remember I have read of that holy man, Mr. *Ward* that being in the midſt of a diner, and peopel wondering what he was muſing about, he preſently breaks out, *For ever, for ever, for ever,* for almoſt half a quart of an hour he could not be ſtill'd, but he cries, for ever, for ever, for ever, So far as any man or women hath their Converſation in Heaven their thoughts are there, thinking Oh eatrnity, eternity, to be for ever in Heaven, to live for ever with Chriſt and God, and Oh the Crown of glory that is there! when will that bleſſed day come when I ſhall come to enjoy thoſe good things that are there? his thoughts will be there, and he is longing to be there, his love and deſires and afections will be working there. It's ſaid of the peopel of Iſrael, *Acts*, 7. 39. That their hearts turned back again to Egypt, they never returned in their bodies to Egypt, but their hearts were there, they would fain have the Onions and Fleſh pots that were in Egypt, their hearts were there. So it may be ſaid of many, that though they come and hear the Word, yet their hearts are in their ſhops, their hearts are after their covetouſneſs; but it's contrary with the Saints, Though they live here in this world, yet their hearts are in Heaven: As I remember it's written of Queen *Mary*, that ſhe ſaid, If they rip'd her open they ſhould find *Calis* in her heart; And ſo it may be ſaid of Saints, whoſe Converſations are in Heaven; I ſpeak not of all Profeſſors of Religion, for it's ſaid of bodies, (when *Paul* ſpeaks of the reſurection) there are bodies Celeſtial, and bodies Terreſtial, ſo I may ſay, There are profeſſors Celeſtial, and Profeſſors Terreſtial, but as for ſuch whoſe Converſations are in Heaven, who walk with God, and live here the lives of Heaven upon Earth, if they were rip'd up, you ſhould find Heaven in their hearts; to rip many

mens hearts, and there's nothing but the earthy, uncleanness, and baseness; suppose God should come this moment, and rip up all your hearts? and discloſe them to all the men of the world, what a deal of filthy ſtuff would be found in many of your hearts? but for ſuch whoſe Converſations are in Heaven, they would be ready to have God unrip their hearts when he pleaſeth, Lord try, Lord ſearch me, Lord, examine and ſe what is in my heart; I'le but put this now to you as in the Name of God, and let conſcience anſwer, What do you think would be found in your hearts if they ſhould be unrip'd now? and if your conſciences tell you, Oh Lord! if my heart ſhould be rip'd up now, there would be a filthy deal of ugly and abominable ſtuff there, ſurely I have not had my Converſation in Heaven, my heart hath been ſinking even down to low and baſe things: but now, for thoſe whom this text concerns, it will be an exceeding comfort to them; and I hope that there are divers of you that may be able to ſay, if the Lord ſhould at this preſent rip our hearts and ſhew them to all the world, I hope the world ſhould ſee that Heaven is ſtamped upon our hearts. We account it ſad weather when we cannot ſee the Heavens for many daies, when we cannot ſee Heaven many times for a weak together; and we account it an ill dwelling where men dwel in narrow lanes in the City, ſo that they can ſcarce ſee the Heavens except they go abroad in the fields. My brethren, ſurely it's a ſad time with a gracious heart when any one day paſſes without converſe with Heaven, without the ſight of Heaven, and meditations of Heaven, and having their hearts there. Thus it ſhould be with Chriſtians whoſe Converſations are in Heaven, they ſhould never love ſuch dwellings wherein they cannot ſee the beams of the Sun; It's a moſt comfortable thing for to ſee the light, a man that dwels in ſome dark houſe, it's very comfortable for him to walk out into the open air, and to behold the Heavens; Oh my brethren! our ſouls dwell in dark houſes every one of us; for our bodies are to our ſouls like a dark and low celler,

but

but the Lord gives us liberty to go abroad, to be converſing with the things of Heaven that he hath revealed in his word and in his Ordinances: And as many Citizens that live in dark rooms and keep a long time cloſe to their work, yet at ſuch times as they cal days of Recreation, they walk abroad in the Fields, and take the freſh air, and oh how delightſom is it to them! The ſame ſhould be to a gracious heart that hath a great many buſineſſes (indeed) in the world, but on the Lords day, Oh that he may now enjoy God in his Ordinances more than before; his thoughts are upon thoſe waies wherein he may come to have more of Heaven, Oh! that I may come to converſe more with God than at other times! And upon that the Sabaths are the joy of his ſoul, his delight, he longs after the Sabath, he thirſts after Ordinances, for indeed his heart is in them, for he finds there is more of Heaven in them than in other things; and in that regard the Saints having their thoughts and hearts in Heaven thus he proves to have his Converſation to be in Heaven. *Moſes* never came to *Canaan*, and yet God gave *Moſes* a ſight of it, carried him up to mount *Nebo*. Heavenly medications are as it were mount Nebo, whereby when the heart is raiſed a little upon the mount, it's able to ſee Heaven, and behold the glorious things there. The Scripture ſpeaks of *Lucifer*, that he had his neſt among the ſtars: A Saint hath as it were his neſt, his dwelling among the ſtars, yea above the ſtars in the higheſt Heavens. As 'tis with wicked men, that when they ſeem to draw nigh to God, yet their hearts are far from him; then they are in their ſhops, they are among their ſhips when they ſeem to be worſhiping of God: So when the Saints ſeem in regard of their bodies to be far from God, yet their hearts are in Heaven in the mean time.

Sixtly, For the opening of a Heavenly Converſation, it Conſiſts in this, *When in the courſe of mens lives they do converſe and delight in the ſame things that are done in Heaven, they make their happineſs the ſame happineſs that is in Heaven, and make their exerciſe to be the ſame Exerciſe that is in Heaven*: As for inſtance,

ſtance, What is there in Heaven? There is the ſight of the face of God; *Bleſſed are the pure in heart, for they ſhall ſee God.* And the Angels, *Alwaies behould the face of God.* So the Saints may be ſaid to have their Converſations in Heaven becauſe their exerciſe here while they live, it is in the beholding the face God, in ſtanding before God ſeeing his face; the greareſt delight and contentment of their ſouls, it is, that they can ſee ſomewhat of God.

What's to be done further? The Work of Heaven, it is in the Praiſings and Bleſſings of God. What do the Saints and Angels of Heaven, but continually bleſſe, and magnifie, and praiſe the Name of that God whom they ſee to be ſo infinitly worthy of all praiſe, and honor from his creatures? Then is a mans Converſation in Heaven when as he doth the ſame things, when he joyns with Angels and Saints in doing of the ſame work, of magnifying and bleſſing and praiſing God.

What's done in Heaven, *but the keeping of a perpetual Sabbath?* Then are our converſations in Heaven, when we delight in Gods Sabbath, yea and indeed to keep a conſtant Sabbath unto God, though buſied about earthly things, yet ſtill we keep a Sabbath to God, in reſting from ſin, and being ſpiritually imployed. And that's a Sixth thing.

Seventhly, Then our Converſation is in Heaven, *When in Earthly imployments, yet we are Heavenly*: when we uſe earthly things after a Heavenly manner; it is not the place that God looks at ſo much, where his Saints are, But what they do: Though while we live on the earth we uſe earthly things, yet when we can uſe them in an heavenly manner, then our Converſation may be in heaven though we be upon earth.

As thus firſt, when in the uſe of earthly things, we do quickly paſſe through earthly things to God, we make uſe of them, but we do not ſtick in them; we make them the means to paſſe through to God, and get quickly through: a carnal heart ſticks in the things of the earth, mingles with the earth; but a ſpiritual, and heavenly heart makes

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Seventhly, Then our Converſation is in Heaven, *When in Earthly imployments, yet we are Heavenly*: when we uſe earthly things after a Heavenly manner; it is not the place that God looks at ſo much, where his Saints are, But what they do: Though while we live on the earth we uſe earthly things, yet when we can uſe them in an heavenly manner, then our Converſation may be in heaven though we be upon earth.

As thus firſt, when in the uſe of earthly things, we do quickly paſſe through earthly things to God, we make uſe of them, but we do not ſtick in them; we make them the means to paſſe through to God, and get quickly through: a carnal heart ſticks in the things of the earth, mingles with the earth; but a ſpiritual, and heavenly heart makes earthly,

earthly things but as Conduits for conveyance of him to Heaven, we here carry about with us the fleſh, and becauſe we have ſo much earth, we have need of theſe earthly things, but they are means of conveyance to ſpiritual and Heavenly things.

And then, When we uſe Earthly things as Heavenly, that is, we take a rite from earthly things to meditate of Heaven; upon the enjoyment of any thing in this Earth we raiſe up our thoughts to the things of Heaven; when we ſee the light, to remember then the glorious light of Heaven, and of the inheritance of the Saints which are in light; when we taſt any ſweetneſs in the creature, If theſe things be ſo ſweet, Oh what is Heaven and God then that is the Fountain of all good things? Thus to make all earthly things to be but as heavenly rifes to us, That's heavenly Converſation, that in the uſe of earthly things doth quickly paſſe through to God, and that makes ſpiritual and heavenly riſes of earthly things.

Eighthly, *Their is our Converſation Heavenly when the Saints in their converſe together are Heavenly*: when the Saints in their converſe do looke upon themſelves as the Citizens of Heaven, and converſe as it beſeems thoſe of ſuch a Country. When as Country men are abroad in forreign Parts and they meet together, and there be conferring about the ſtate of their Country in their own language, and about their friends, and what things there are there among them, they will ſay one to another, (as *Engliſh men*) me thinks we are in *England* now; our converſe is as if we were in *England*. So when the Saints in their meetings, they do not meet to jangle, and wrangle, but they meet to converſe of Heaven, and to confer about their Country, and every one telling news of Heaven, ther's none of the Saints that walk cloſe with God, but when they meet together may tell one another ſome tidings of ſalvation from above. When Country men meet together in any place commonly the firſt queſtion is, What news is there from our Country, from *England*; So the Saints when they meet toge-

the

ther if they be of Heavenly Converſations, They will be talking ſom what of Heaven before they go: what news of our Country? what news from Heaven? though they may have leave to refreſh themſelves being poor earthly creatures here, with ſomthing of the earth, yet they will have ſome talk of Heaven before they part one with another: This is a Heavenly Converſation when the Communion of the Saints of Heaven is in Heavenly things.

The Ninth and laſt thing wherein the Converſation of the Saints in Heaven is, is this, *That their great trade while they are upon the earth it is for Heaven*: Though they be not in their bodies there, yet their trading is there, and that's the ſpecial thing that ſeems to be noted in the very word in the text; now their chief trade it is in Heaven, the Saints that have Heavenly Converſations they do not trade for trifles as other men do, but they trade for great things, for high things, in the 3. of *Colloſ.* ſaith the Apoſtle there, *If ye be riſen with Chriſt, ſeek thoſe things that are above where Chriſt ſitteth at the right hand of God: ſet your affections on things above and not on things on the earth.* They ſeek the things of God, even thoſe things where Chriſt ſitteth at the right hand of God, ſet your affections on things above and not on things on the earth; they ſeek after theſe things; they marchandize for thoſe goodly Pearls.

πολίτευμα.

CHAP. VII.

The Saints Trading for Heaven, opened in Seven Particulars.

NOW in the Saints Trading for Heaven there are theſe ſeveral things conſiderable.

First, As in trading you know it is requiſite in thoſe that are trades-men to any Country, that they ſhould have skill in the Commoditie that they trade

for; so the Saints they have skill in Heavenly things; there's many poor Christians who have little skill in the matters of the world, speak to them about them they understand but little, but speak to them about Heaven, and you may quickly perceive that they have skill in heavenly Commodities, they have a skill from God, they are Wise Merchants.

Secondly, A Trades-man, he must have a stock to trade withal: Now the Saints they have a stock to trade withall for heaven, they have grace in their hearts, grace in the heart is a stock for a trade. If you leave your Children no lands, yet if you leave them a good trade and stock, you think you leave them a plentiful portion. Now the Saints though they have but little in the world, yet they have skill in the Commodities of heaven, they have a good trade and a good stock too, they have a stock of grace that shall never be lost, however they perhaps may not have those in-comes that they do desire some times, yet they shall never lose their stock, their portion, and it should be their care to improve their stock for heaven, and indeed then they have their Conversation in heaven, when they improve and lay out all their stock that way about heavenly Commodities.

And then a third thing in trading is, To take advantage of the Market for Comodities: Great bargains may be had sometimes that cannot be had at another; so the trade of a Christian for Heaven it is in the observeing his advantages that he hath for heavenly things, and those that have their Conversations in heaven they are very wise and understanding this way; they are able to konw their times and seasons; other men that have not skill in the matters of heaven they do not know their times and seasons, and therefore they neglecting their markets, it may be upon their sick and death bed then they begin to think of heaven, and then, Oh that they might but know that their souls might go to Heaven when they go from their bodies! I but thou art unskilful in heavenly Commodi-

ties, thou dideſt not know thy time, thou ſhouldeſt have had thy Converſation in Heaven in the time of thy life, and ſo have obſerved what advantages God gave thee for trading for heaven; Oh that we were but all wiſe this way, to make it appear that our Converſations are in Heaven in this reſpect, namly, That we are wile to obſerve our advantages, Oh! the advantages that God hath given us all at one time or at another for Heaven, there's not any one of you but God hath given you much advantage for Heaven had you but taken it, If you will reflect upon your own hearts, and the courſe of your lives in former times, your conſciences may tell you, Oh ſometimes what fair advantages had I for Heaven! How did the Spirit of God begin to ſtir in me? What truths were there darted into mee at ſuch a ſeaſon? What motions flowing in had I at ſuch a time? Oh how happy had I been if I had taken ſuch an advantage for Heaven, I had even been in Heaven already: Now thoſe who do converſe with Heaven, they watch at thoſe advantages, they come not to hear the Word but they wath for the time to have God ſtirring in their hears, and they follow that advantage, they watch for the time of the ſoftning of their ſpirits, and the enlivening of their ſouls, and they follow hard thoſe advantages, and ſo trade for Heaven, and grow rich in Heavenly Comodities.

Fourthly, Where there is a trade from one Country to another, there's much intercourſe. A man that trades to ſuch a Town or Country, there's much intercourſe between that man and thoſe that live there: ſo a Chriſtians trading for Heaven is in this, there is very much intercourſe between Heaven and his ſoul, every day he ſends up to Heaven, and every day he hath ſomething from Heaven ſent down to his ſoul! Oh do but examine what intercourſe there hath been between Heaven and you: how is it with many of you? even as if there were no Heaven at all? Men that are no trades-men to the *Indies*, 'tis as if there were no ſuch place at all to them. So it is with many

that lives even in the boſom of the Church, there is very little intercourſe between Heaven and them; but a trader for Heaven hath much intercourſe with heaven.

Fiftly, A man that trades to any place, if he trade for great matters he hath the chief of his ſtock where he trades, though he be not preſent in his body, yet the chief of his eſtate is there: If a man be a *Spaniſh* or a *Turkiſh* Merchant and trade thither, the chief of his eſtat lies there, in *Spain* or *Turkey* more than here. So it is with one that trades for Heaven, the chief part of his eſtate lies there, he accounts his riches to lie in Heaven; indeed he hath ſomwhat to live upon here in this world for a while, but there's his riches, he looks at Heaven as the place where his greateſt treaſure lies.

Sixtly, A man that trades is willing to part with ſomething where he is, that he may receive advantage in the place where he trades: So it is with the Saints that trade for Heaven, they are willing to part with much that they might receive afterwards in Heaven: they are willing (I ſay) to part with any thing here in this world, to the end that they may receive it when they come home. A man that is abroad, and is going to his own Country, and there he is trading for Commodities, he is very willing to part with all his money where he is for receiving Commodites in his trade; or thoſe that give their moneyes here that ſo they may receive commodities in another place where they are trading: A carnal heart that doth not know the certainty nor excellency of the Commodities of Heaven, they are willing to part with nothing, but will keep all, they think with themſelves, what we have here we are ſure of, but that that they talk of Heaven we do not konw what it is, it may prove to be but an imagination, therefore we wil keep what we have and be ſuer of that: Oh! thou art no trader for heaven, if thou were thou wouldeſt be willing to part with any thing here, that ſo thou mightſt receive commodities there, thou wouldeſt be content to live poorly, and meanly in this world, ſo be it that thou mighteſt have

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thy riches when thou comeſt into thy manſion of glory.

Seventhly, Trades-men that trade for great matters, they muſt truſt much, they cannot expect to have preſant pay in great ſums. It's true, men that trade for little matters, that trade by retale, they uſually take in their pence and two pence as their commodities goes forth; but it's not ſo with Merchants that trade for great things in Whol-ſale: So 'tis in traders for Heaven, they truſt much; and indeed, the grace of Faith it is the great grace that helps in the trading for Heaven, they have a little earneſt for the preſent. You that are traders, and go to the Exchainge and ſell bargains for many thouſands, you have not perhaps above twelve pence or a crown for the preſent, it may be only a promiſe, but you expect the great ſums afterwards. So thoſe that are traders for Heaven, they have ſome earneſt, they be contented with a little for the preſent, the firſt-fruits of the Spirit, or a bare promiſe from Chriſt, this is that that binds the whole bargain and they expect to have the full pay hereafter when they come to Heaven. It is a happy thing when God gives men and women hearts to be willing to truſt God for eternity, and if they have but a little comfort and grace now, yet to look at that as an earneſt peny of all the glory that Jeſus Chriſt hath purchaſed by his blood, and that God hath promiſed in his Word, thou art not fit to be a trades-man for Heaven that canſt not truſt, that cauſt not be content that great bargains ſhould be bound with a little earneſt. But that's the ſoul that trades in Heaven, that can be content to wait for the fulfilling of promiſes, and to take what they have from God for the preſent though it be but a very little, as an earneſt to bind all thoſe glorious things that God hath promiſed in his Word. Here you ſee a trader for Heaven in theſe Seven things. Now put all theſe things that you have heard, together with theſe; and you may ſee what it is to have our Converſations in Heaven.

CHAP.

CHAP. VIII

Seven Evidences of mens having their converſation in Heaven.

NOW then, there are ſome Evidences of Chriſtians having their Converſation in Heaven. As we ſhewed you ſome Evidences of an Eearthly Converſation, ſo likewiſe of a Heavenly converſation: that is, ſome demonſtrations plainly to ſhew, *That the Converſations of Chriſtians are in Heaven.*

In the firſt place, It's plain certainly, there are Chriſtians that have their Converſations in Heaven; Firſt, becauſe there are Chriſtians that can vilifie all the things of this earth: ſurely except they had their Converſations higher than the earth they could not ſo vilifie the things of the earth. It's an evidence of the height of Heaven, that a man is lifted up very high, that ſhall look upon the very Globe of the earth as a very punctum, as a little thing: ſo an evidence that the hearts of the ſaints are on high when they can look on the things of the earth as ſmal; it's true, we that are upon the earth look upon the ſtars as ſmall, and the earth as great; but if we were in Heaven we would look upon the ſtars as great and the earth as ſmall, as *Paul* did, accounted all things but as dung and droſs, dogs meat for the excellency of the knowledge of Jeſus Chriſt: and *Luther*, that accounted the whol *Turkiſh Empire* but a Crumb that the great Maſter of the Family caſts to his dog: ſurely here's an argument that the Saints have their Converſations in Heaven that can looke upon the things of the earth as ſo mean, and ſo little, as indeed they are.

A ſecond Evidence is this, That they can be content with ſo little in this world, and can live ſuch Comfortable lives in the enjoyment of ſo little; perhaps you cannot tell how

how to have comfortable lives except you have so much coming in by the yeer, and so much provision: but now, one that is heavenly, a godly man or woman, can tell how to live a joyful and happy life in the want of the things of this world; though they have but little, though but bread and water, though but mean habitations, mean cloathes, though but of mean esteem in the world, yet can go through the world with a joyful heart, blessing God all his dates, nothing but admiring, praising, and magnifying God for his rich mercy; and blessing himself in God, and accounting his portion to be a goodly portion, and his lot to be fallen into a fair ground. I verily beleeve that there are very many poor, mean people in this world, yet their houses are more fill'd with blessings of God in one day, than many Rich, Great, Noble men have their houses in twenty or fourty yeers: now this argues that they have their Conversations in Heaven, that though they want comfort never so much in this world, yet they can live comfortable lives; surely it is somthing that doth rejoyce them, when they can so rejoyce in the want of these outward things, when their joy depends not upon the things of this world; men that have earthly hearts, if they lose but their outward comforts, they cry out, Oh we are undone! And you may see mighty akerations in their very countenances, they have nothing to joy their hearts when they lose the things of the world: but it is not so with the Saints, whatsoever crosses they meet withall here in this world, yet still they rejoyce in Christ, blessing God, the course of their lives is nothing else but a continual magnifying, and praising God for his mercie and goodnesse to them; surely they have their Conversations in Heaven.

Thirdly, Not only can live joyfully in the want of many comforts, but they can suffer the loss of all, yea, suffer hard things, suffer afflictions, suffer torments and tortures with joyful hearts, reade but that 11. of the *Heb.* at your leisure, 13, 14. verses, They confessed that they were strangers, and pilgrims on the earth, for they that see such

things

things, declare plainly that they ſeek a Country (this Scripture is to be annexed to the ſecond Evidence) Mark, They that ſeek ſuch things declare plainly that they ſeek a Country, ſurely there is ſomething elſe that they ſeek after when they ſet ſo light by the things of this world, For the Saints are not fools, but there is ſome reaſon for what they do, ſurely there is ſomthing in it, for they have the ſame nature as you have, and they have need of comfort as well as you, and had they not ſome other comfort beſides outward comforts, they could not live ſo comfortably in the want of outward comforts, but they that are content with a little, as pilgrims and ſtrangers: they declearе plainly that they ſeek a Country; that is the ſecond Evidence.

And then, *For the ſuffering of tortures and pains for the ſake of Chriſt.* This is another Evidence and to you have in the 10. Heb. 32. *But call to remembrance the former daies in which after ye were made illuminated ye endured a great fight of afflictions, partly, whilſt ye were made a gaizing ſtock, both by reproaches & afflictions, & partly whilſt ye became companions of them that were ſo uſed,* & then in the 34. verſe, *And took joyfully the ſpoiling of your goods,* Why? *knowing in your ſelves that ye have in Heaven a better and enduring ſubſtance:* This made them take joyfully the ſpoiling of their goods. What? when their goods were ſpoil'd, did they take that joyfully? what were they mad men to rejoyce at the plundring of their eſtates? No, it was no madneſs, It was becauſe they knew in themſelves that they had in Heaven a better and an enduring ſubſtance, and that made them be willing to wander about in ſheeps skins, and goats skins, in leather clothes, as in the latter end of the 11. of *Heb.* reade but from the 36. verſe to the end: this argued their Converſations to be in Heaven. If you read in the ſtory of the Martyrs, you ſhall find very often when they came to the ſtake, ſtill their thoughts were in Heaven, and their hearts there, and encouraging one another what they ſhould have in Heaven, and of the glory that they ſhould have there, that being willing to ſuffer ſuch hard things for Chriſt, and

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that being able to undergo all with so much joy, is an evidence, that there have been Christians in the world that have had their Conversations in Heaven.

A Fourth Evidence of Christians having their Conversations in Heaven is this, *That their hearts are so fill'd with Heavenly riches.* It is an Argument of a man that trades much unto such a place, when he hath his Ware-house stor'd with the Commodities of such a Country: As now, though no man should tel me which way his trading lies, that such a man were a Spanish or Turkish Merchant; yet if I come into his Ware-house, and find that Constantly his Ware-house is fil'd with those Commodities, I may conclude, that certainly this man is a Spanish or Turkish Merchant: he hath the Commodities of the Country continuallie in his ware-house. So, the Saints have much of the riches of Heaven in their hearts continually, they have much grace, much holyness, much of the Image of God, much spiritual life there is there in a Christian, and you may see in his Conversation he doth manifest (I say) much of the Excellency of Heaven, much of the Glory of Heaven shines in his face; surelie his Conversation is in Heaven who hath so much of the riches of Heaven in his heart: *The heart of the wicked* (saith the holy Ghost) *is little worth*: Look into the heart of a wicked man or woman what is there: thy heart that should be thy store-house, what is it fill'd with? it's fill'd with dirt, and drosse, and filth, and uncleanness, the hearts of wicked men are stored with those things: but now, look into the hearts of the Saints, they are fill'd with God, with Christ, with the holie Ghost, with grace, that shews that they have traded much in Heaven; in a constant way you shal find their hearts fild with grace, and manifesting much in their lives, and therefore, surely their Conversation is in Heaven.

A fifth Evidence is this, *That they are willing to purchase the privileges of Heaven at so dear a rate*, namely, *The Ordinances that are part of the Privileges of the Kingdome of Heaven.* Now the Ordinances that are the means whereby they

they come to eyenjoy ſo much of Heaven, they are willing to purchaſe them at a dear rate, Oh how ever I live, yet let me live where I may enjoy the Ordinances of God the wels of Salvation, my life cannot be comfortable in the enjoyment of all things in this world if I ſhould be deprived of the breaſts of conſolation ; ſurely they that are willing to purchaſe Heavenly Commodities at ſo dear a rate as the Saints will do, this doth evidentlie declare their Converſations to be in Heaven.

Sixtlie, *When they are ſo ſenſible of the ſtoppages between heaven and their own ſouls.* If there ſhould be a general ſtoppage of ſhips that are in *France*, *Turky*, or *Spain*, your countrie-men are not ſenſible at all of it ; but your Merchants I'le warrant you would be ſenſible enough of it, and when they come together upon the Exchange, all their converſe would be of it, So it is with thoſe that have their converſations in Heaven ; and here's a great difference between thoſe and thoſe that are earthly-minded ; tell thoſe that are earthly of anie ſtoppage in the intercourſe between them and Heaven, and they know not what you mean, they think you are fools and mad : but the Saints they are ſenſible of it, oh ! it is a ſore and ſad evil to them, I mean, when at any time God hides his face from them, when at any time they go into the preſence of God and can hear nothing from him, can receive no Letters from Heaven (as I may ſo ſay.) If the Poſt doth not come from ſuch a Country, the Marchants are troubled at it. So when the Saints ſend up their prayers to Heaven by which they trade thither and can hear nothing from God again ; and when they cannot feel thoſe influences from Heaven let into their ſouls as heretofore ſometimes they have done, Oh ! they bewaile this as a great evil that is upon them above any evil in the world, that influences of Heaven are ſtop'd, and that God ſeems to be a ſtranger unto them, Oh theſe things they complain of one to another, and they make their moans when they feel the ſtoppages of Heaven ; this plainly declares, that they are Traders for Heaven, and that their Converſations are there.

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The last Evidence of a Saints having his Conversation in Heaven is, *His willingness to die, to depart this world*: The going out of this world with so much comfort, joy, peace, and triumph as many of the Saints have done; as we might give you the expressions of many of the Saints when they were ready to die, rejoycing at the hope of Eternal life, at their going out of the world; surely had they not conversed in Heaven while they lived here, their souls would not have been so willing to have departed out of their bodies. A man that hath nothing to do in another Country, it may be shall be there as a dead man, he goes but with little joy thither: But now, a man that hath had trading to another Country, and he hath great riches, and so thriven there, that whatsoever he seems to be here, yet there he is a great man: Oh! how comfortably doth that man go to the Country! how glad is he when he takes ship and sees a fair gale, and prosperous wind to carry him to that Country! And so it is with the Saints who have their Conversations in Heaven, because they have so much riches there, when they come to die they die with joy, and blesse God for that day as the most blessed day that they have seen; for they are going now to the Country that they have been trading to all their dayes, and where their riches lies. These are the Evidences and Demonstrations that the Saints have their Conversations in Heaven.

CHAP. IX.

Four Reasons why the Saints have their Conversations in Heaven.

BUt now, If you demand the reason, why it is that the Saints have their Conversations in Heaven? To that I answer breifly.

The firſt Reaſon.

Becauſe their ſouls that are their better part, they are from Heaven. You know, that when God made Man, He breathed into his Noſtrils the breath of life. The Soul of man, it is as it were, the breath of God: God did not ſay of Mans Soul as of other creatures, *Let it be made, let there be a Soul in Mans body.* No, but when he had formed the body, he breathed the ſoul into him. It was to note, that the ſoul of man had a more Heavenly, and Divine original, than any of the other creatures that are here in this world; and becauſe the original it is ſo Divine, and Heavenly, therefore it is, that when the ſoul is (as it were) its ſelf, is ſet at liberty, it would be at its original: Indeed, though mans ſoul be of a Divine, and Heavenly Nature, yet through the fal of man, ſo it is, that the ſoul of man is even almoſt turned to be fleſh, and ſo mingled with unclean droſſie things as if it had no ſuch Divine and Heavenly original? and therefore a natural man is called *fleſh*, *That that is born of the fleſh, is fleſh*; as if he had no ſoul at al: for I ſay, the ſoul of man through his fal, the Nature of it ſeemed to be changed, it is at leaſt depreſſed down to ſuch vile things, as if it never had ſuch a Divine and Heavenly original. But now, when God works Grace in the ſoul, the ſoul of man begins to return to its ſelf, and to know its ſelf, and begins to return to its own Nature that it had in its firſt creation: and as ſoon as ever the ſoul begins to know its ſelf, it looks then preſently at al theſe things that are here below as vile things in compariſon, as contemptable; for indeed, al theſe things in this world are infinitly beneath the ſoul of a man: [Infinitly] that is, in compariſon, we may even cal it an infinite diſtance between mans ſoul and al theſe things that are here below in the world; the ſoul of man is neer unto God himſelf, and therefore whenas the ſoul returns unto its ſelf, it would be ſome where elſe than where it is, and would converſe with thoſe things that are ſuitable to its original. As it is with a man

a man that hath a noble birth, ſuppoſe a Prince is got into another Country, and there being a Child, is uſed like a ſlave, ſet to rake Channels, and ſuch mean imployment; now all the while that he is there and not know his original, he minds nothing but to get his victuals, and do his work that he is ſet about; but if once he come to know from whence he was, namely, born the Heir unto ſuch a great Prince, or Emperour that lives in ſo much glory in ſuch a Country; then he that liv'd like a ſlave, his thoughts, and mind, and longings are, to be in the Country where his birth was ſo high, Oh that he might be but there, he ſhould be happy then; and it doth him good to hear any Man ſpeak of that Country. Truly, ſo it is with the ſouls of men, they are the birth (as I may ſo ſpeak) of the high God, of the great King of Heaven and Earth, being breathed ſo into the noſtrils of man. Now through mans fal the ſoul comes to be a ſlave to the Devil, and is ſet about drudgery to provide for the fleſh: but now, when God is pleaſed to convert the ſoul, the Lord comes then to declare to a man or Woman, Oh man, Woman! thou art born from on high, thy ſoul is (as it were) a ſparkle of the Divinity (as I may ſo ſay) thy Father by creation, nay, not only by creation as he is the Creator of al Creatures, is God, but by a more ſpecial work of his, by a more ſpecial work (I ſay) than in the firſt creation of other things; thy ſoul is from God, and of a Divine Nature, and is therefore capable of Communion with Father, Son, and Holy Ghoſt; Certainly, thou never hadſt ſuch a Divine and Excellent being given thee meerly that thou ſhouldeſt delight in the fleſh, and be ſervicable to thy body, in eating, and drinking here a while; Oh! conſider of thy Country whence thou cameſt at firſt; here's one work of Grace, to know the Excellency of our ſouls, and from whence they came: ſurely, if Grace do this, it muſt needs turn the heart of one that is converted to God, to have his Converſation to be in Heaven. That's the firſt Reaſon.

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The Second Reaſon.

But not only ſo, becauſe the ſoul had a heavenly original, and therefore will not be content with a portion here in this world. But ſecondly, *When grace comes there, the ſoul hath a Divine Nature put into it beyond the excellency that it had in its firſt Creation*: I ſay, there is a Divine Nature higher than is meer natural excellencie; in the 2. *Peter* 1. 3. *According* (ſaith he) *as his Divine Power hath given unto us all things that pertain unto life and godlineſs, and whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the Divin Nature.* Certainly the Apoſtle did not here mean, meerly what *Adam* had in innocency, I never read that that's cal'd the *Divin Nature*; though it's true, there is a renewing of the Image of God in man when he is converted; I but there is ſome what more in the ſoul of man than repairing of this; the holy Ghoſt comming and dwelling in the ſoul in a higher way than it dwelt in the ſoul of *Adam* at the firſt; indeed before it was a creature but ſuch a creature as only had reference to God, as God was the Creator, and man was the creature; but now it hath reference to God as being made one with the Second Perſon in Trinity, and ſo one with the Father: and therefore of a higher Nature than man was in the ſtate of innocencie. And you know what is ſaid of Adam in Paradice, He was of the earth earthlie, he was of the earth in compariſon of the Second *Adam*, (take *Adam* in innocency in compariſon of the ſecond *Adam*, he was but of the earth earthly) and ſo his poſterity though *Adam* had ſtood ſhould have been but of the earth earthlie, and their portion its like ſhould have bin but in a happines in this world: we never read in Scripture of a Heavenly condition *Adam* had been in though he had ſtood; but the ſecond *Adam* is from Heaven Heavenly. And the poſteritie of the ſecond *Adam* that is, thoſe that are by *Regeneration* made the children of the everlaſting Father, that are made the poſteritie of

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Jesus Christ by faith are from Heaven Heavenly; therefore their souls are indued with a Divine Nature, with such high principles of grace as it must needs carry up their souls to Heaven: If a lump of earth should be so changed as to have a spirit and a life put into it, and to be made of such an Airial nature as any of the birds are, this lump of earth would fly in the air presently. It is so in the work of conversion, All men and women are earthly, and therefore they sink down to the earth, and the earth is their proper center; but when once they come to be converted, there is a spirit put into them whereby they come to mount up aloft: It is not more natural for the Earth to fall down low, than it is for the fire and air to ascend up high, because every creature doth move towards the Center of it, heavie things fall down because below is the proper place of them; light things rise up, because their proper place is to be above: and so, the Conversations of the Saints must needs be in Heaven, because there's their Center, there's that that's suitable to the Divine Nature that is put into them.

The Third Reason.

Their Conversations must needs be in Heaven, *Because those things that are the most choice things unto them are in Heaven.* I should have named a great many particulars here to shew what are the choice things that concerne the Saints, and how they are all in Heaven.

Their Father, God is in Heaven: *Our father which art in Heaven.* Jesus Christ he is in Heaven; *Seek the things above where Jesus Christ is sitting at the right hand of the Father.* Jesus Christ that is their Head is in Heaven. Their Husband is in Heaven. Their Elder Brother is in heaven. Their King is in heaven. Their Treasure is in heaven. Their Inheritance in heaven. Their Hope is in heaven. Their Mantion-house in heaven. Their chief Frinds are in heaven. Their Substance is in heaven. Their Reward is in heaven.

heaven. Their wages are in heaven. All theſe things being in heaven, no marvell though their Converſations are in heaven. And they are going to Heaven; now being that they are going that way, travelling towards heaven, they muſt needs be there in their hearts, heaven is the place that they ſhal come to ere long, they ſhal be there, and they know that here in this world they are to be but a while, but for ever to be there, *We ſhall be caught up into the clouds and be for ever with him*: Yea, their Converſations muſt needs be in Heaven, for they have much of heaven already, there's much of heaven in the Saints, the Kingdom of Heaven it is within them, the Scripture ſaith: They having ſo much of Heaven for the preſent, it muſt needs be that their Converſations are there, and ſo that Scripture in the 10. *Heb.* 34. *Knowing in your ſelves that ye have in Heaven a better and enduring ſubſtance.* You may read it thus, Knowing you have Heaven: a better enduring ſubſtance in your ſelves; ſo that the words [*knowing in your ſelves*] hath not only reference to what they know by hear-ſay, though this be a true note, that they may know heaven by hear-ſay; they hear Miniſters ſpeak of Heaven, and read it in the Word of God, but they know it in themſelves, they know it by what God hath revealed in their own hearts, yea, though there were no books that ever they ſhould ſee more, though they be not book-learn'd, and though they cannot read a letter in the book, though they ſhould hear no more Sermons, yet by what is revealed in themſelves, *They know themſelves that they have a more better and enduring ſubſtance*: That's a truth. But the words may be more properly in the original, read thus: *Knowing that you have Heaven in your ſelves, a Better and Enduring ſubſtance*: Eternal life is begun already in the hearts of the Saints, there is Heaven already in the Saints, and therefore no marvel though their Converſations be in Heaven.

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The Fourth Reason.

God hath so ordered things in this world on purpose, *that he might wean the hearts of the saints from the world.* The Lord loves to have the hearts of his Saints to be in Heaven where he hath treasured up such glorious things for them and because that the Saints while they are here in the world, and have so much of the world in them, they would feign be living here in the world; therefore God doth so order things that they shall meet with little content in this world, that they may be weary of it, and be wearied from it: and indeed, here's the reason why Gods people have met with such crosses in the world, why the Lord hath kept his Saints so low and mean in the world: It may be you are ready to draw ill conclusions from thence, and to think, I am afraid God doth not love me that he keeps me so low and mean, and I meet with such crosses, and others do not. Oh! gather not such ill conclusions as these are; It is, because he would gather your hearts to Heaven, and wean you from the world, that you might long to be with him in Heaven, for you are absent from him here in this world, and the lord would have the full stream of your affections to run after those things that you shall have with him in Heaven. This use you are to make of those afflictions you meet withal, and those crosses that befall you in this world. And thus we have gone through the Doctrinal point, of the Saints having their Conversations in Heaven.

CHAP. X.

WEE have treated long upon that point of *An Heavenly Converſation*, and have opened to you, what that Heavenly Converſation is, wherein it conſiſts in many particulars: But now we ſhall proceed to the Application of all. Though as I have gone along, I have endeavoured not onely to ſpeak to your heads, but your hearts, and to quicken what I have ſaid, ſo as might quicken your hearts: yet from the conſideration of all, there are divers Uſes that may be profitable unto you.

The firſt Uſe.

The firſt is this, If the Saints live ſuch a Heavenly Converſation as hath bin opened to you, Oh how far are they from being Saints, from being godly, *Who are ſo far from having their Converſation in Heaven, as they have their Converſations in Hell.* There are a generation of men that profeſs themſelves to be Chriſtians, and ſay, that they hope to goe to Heaven; and yet if you behold their Converſation, it is not other than the converſation of Hell? Certainly, it is not what men ſay but how they live that will ſtand them a nother day; he that is of heavenly converſation, his Converſation is in Heaven: and he that is for hell, his Converſation is helliſh: now that's a Converſation in hell that is like to what is done in hell, what is there in hell, but blaſpheming and curſing? What is there in hell, but hatred and malice? what is there in hell but, raging and filthineſs? Theſe things are the converſations of many men who are even devils incarnate. In many families there's the Name of God blaſphemed, there's Curſing, and ſwearing, and malice, and wrath, and pride, ſo that though they be here in this world, yet they manifeſt to what place they do

do belong. So that as the Saints have their Conversations in Heaven, when they die they go to their own place, that is to heaven where their Conversations were: so on the contrary, the wicked having their Conversations in hell, when they die they go to their own place: as it was said of *Judas*, *He went to his own place*: So a wicked man dying, having his Conversation in hell while he liv'd, (I say) when he dies he goes to his own place, that's his own proper place, he took content and delight in those things that were done there, and so when he dies, thither he shall go. *As the tree falls so it lies.* As thy Conversation is, and the bent of thy heart is there, so it must lie to all eternity.

CHAP. XI.

The Second Use.

THis Point likewise, rebukes Hypocrites, as wicked prophane ones that have their Conversations in hell: for there's another kind of men that are unsound professors, Hypocrites, and they have their Conversations between Heaven and Earth: It's not in Heaven nor in Hell, nor altogether upon the Earth, but between Earth, and Heaven, and Hell. Sometimes they seem to be aloft, above; sometimes very forward and zealous in the profession of Religion, sometimes much inlarged in Duties, at other times again they are as base earthly spirits as any, yea, sometimes, there's much of Hell in their hearts, and in their wayes, they profess themselves the seed of *Abraham*, but they are not as the stars of heaven, but as Meteors that are between Heaven and Earth: we call them blazing stars; but they are not so bright as the stars, nor are they of such a heavenly nature as the stars, they are but made of a few unclean vapours that come out

of the earth, which being got up neer the heavens, do make a ſhew as if they were ſome ſtar in heaven, but you find a great deal of difference between the ſtars and them in this, for within a little while they fall, and vaniſh, and come to nothing; and ſo it is with many hypocrites, they by the Word are raiſed up a little for the preſent, and ſeem to be above the ſtars, and they have a glittering ſhew as if they had ſomthing heavenly in them, even like the ſtars of heaven, they ſeem to be got above others: your blazing ſtar, a child would thinck it a great deal bigger than one of the ſtars that is an hudred times bigger than that is; ſo 'tis with many hypocrites, they have a greater ſhew of Religion than many that have the truth of Godlineſs, and that are truly gracious, they look upon them as wondering at the excellent parts that they have, excellent abilities, it may be, they will diſcorſe ſometimes in an excellent manner about heavenly things; you ſhall find ſome that have no ſoundneſs at all, yet will have very excellent diſcourſe, they ſpeak the very language of Canaan, but it is in ſuch company where they may gain reſpect by it, but ſtill are but as meteors that hang between heaven and earth: whereas the truth is, while they ſeem to be ſo high above others, and ſo heavenly, yet their hearts are groveling upon the earth; many times while they have moſt excellent expreſſions in prayer, yet God ſees their hearts baſely cleaving to ſome earthly things, there is ſome baſe earthly contentment that their hearts are upon, while they ſeem to be ſo heavenly, much like to the Kite that flies on high as if it were an Eagle, but the eye of it while it is above in the air is fixed upon ſome carrion, upon ſome prey that it hath upon the earth, and as ſoon as ever it ſees a fit opportunity to ſeiſe upon the prey, it comes down to ſeiſe upon it, and that's the place the Kite would be at, that's the place he doth moſt delight in, to be upon his prey: And ſo an hypocrite, though he riſes high in ſome actions, yet the truth is, his eye is upon ſome earthly prey, and when he ſees his opportunity, thither he goes and ſinks down to

those things, and that's his most proper place, there he takes most delight and content in his Conversation, though his actions may seem to be Heavenly, and therefore he will fal down and never attain to the highest Heavens that the Saints shal go to, but to hell at the last.

CHAP. XII.

The Third Use.

THE Third Use is this, *The Saints Conversation is in Heaven.* Hence then for shame, let us not find fault with strictness in the waies of God, let not man speak against the waies of God, as being too strict, and what need we be so Circumspect, and so precise, and so pure? what need we labor to do so much? what! canst thou attain to a more strict and holy Conversation than a Heavenly Conversation? It is a very carnal expression that some have, *Why? we cannot be Saints? we are not Saints*; yes, the holy Ghost cals all beleevers, all that have the very least degree of true grace, he call them *Saints*. When we come to Heaven, then we shall live better, but while we are in this world we cannot. Yes, while you are in this world your Conversation is to be in Heaven; surely men either are not acquainted with the Word, or they shut their eyes and wil not see and consider what the Word saith about a strict Conversation: Sometimes you find in Scripture, that we are commanded, *to be perfect, as our Heavenly Father is perfect*; It's a strange speech, and yet it's the speech of Christ himself. And we must walk as Christ walked, and he that hath this hope, purifieth himself as he pure; and then our Conversation is in Heaven. Put these together, Perfect as our Heavenly father is perfect; Walk as Christ walked; Purge our selves as he is Pure. Then our Conversation is in Heaven; what do all these things

tend

tend to? Surely it tends to a great deal of ſtrictneſs and holineſs of life. And theſe things ſhew that the work of a Chriſtian here in this world is a buſie work, that a Chriſtian-life it is not an idle, dul, heavy, or ſluggiſh life; you that are Chriſtians, you had need quicken up your ſelves, you had need awaken thoſe drouſie ſpirits of yours, if this be required of you, that you ſhould be perfect as your Heavenly Father is perfect, Walk as Chriſt walked, Purifie your ſelves as he is pure, be Holy as he is holy, and to have your Converſations in Heaven, ſurely, there need be a great deal of quickneſs and life in the hearts of Chriſtians; and you are not to content your ſelves in a meer profeſſion, and doing ſome little matter in the way of Religion, or being ſomewhat better than others, you are to aim at heaven, look up there, and make that to be your pattern.

CHAP. XIII.

The Fourth Uſe.

AND *that rebukes even ſuch as are truly godly, many that yet do fail exceeding much in this thing*: Oh! their Converſations are too low, are too earthly; If they would examine their hearts ſtrictly they cannot ſay, that their Converſations are in heaven, *I am a ſtranger upon the earth*, ſaith *David*. But many may ſay, that they are ſtrangers in heaven. Whereas earth ſhould be the place of our pilgrimage, and heaven our home; but it's quite otherwaies, heaven is rather the place where moſt profeſſors are ſtrangers, and earth is the place of their habitation, they caſt up a thought now and then to heaven, as now and then men wil caſt up their eyes and look upon heaven, but where's your heart? where's the great workings of your ſpirits? It's a ſpeech of the Lord, ſaith he, *Heaven is my Throne, & Earth is my Foot-ſtool*: Spiritual

things

things they are to be look'd upon as the good things, as the Throne of God, and those earthly things only as the things of Gods foot-stol: but now, How many are there that have Earth their throne and heaven their foot-stool? that is, Heavenly things are made subordinate to earthly things; Oh! this should not be in any of those that professe themselves to be Christians, none of the Saints should satisfie themselves in any life but this, to be able to say, I blesse God, my Conversation is in Heaven, though God let me live upon the earth, yet my conversation is in Heaven. What an unworthy thing it is for one that doth professe to have his portion, and his inheritance in Heaven, yet to have the heart so mingled here with the earth; In *Gen* 45. 20. saith *Joseph* in sending for his father, *Regard not your stuffe, for the good of all the land of Egipt is yours.* Regard not the stuff, do not let it grieve you to forsake your stuff, leave all your Lumber behind you, for all the good things of Egipt are yours. Oh what a shamful thing is it, that Christians should regard their stuff so much as they do, that hope to have the good things not of *Egipt*, but of *Heaven* its selfe to be theirs! Surely if we have seen the things of Heaven, one would think that all the things of the earth should be darkened in our eyes: 2. *Cor* 3. 10. *That which was glorious* (take the text) *had no glory in comparison of the greater glory.* That Scripture I confesse, is spoken in comparing of the Law and the Gospel, there was a glory in the delivering of the Law but that had no glory in comparison of the greater glory, that is, in comparison of the gospel; for in the Gospel we beholding as in a glasse with open face the glory of God, are changed into the same image, as from glory to glory: But we may apply it thus; As the things of the earth that were glorious before in your eyes, yet in comparison of the greater glory, should not at all be glorious; though before conversion these things were glorious, and grant it, that there is some kind of glory upon the things of this world, that they are gilded and varnished over, but in comparison of the greater glory they are not glorious at all, though they

that

that never ſaw any thing elſe as glorious but the things of the world, yet though it hath ſeen the greater glory ſhouldſt not account theſe things glorious: Oh therefore Chriſtians, lift up your hearts to Heaven, and let your Converſations be in Heaven: Though God hath ſo ordered it, that you muſt live here a while and muſt be content, for indeed to ſome Chriſtians that have their Converſations in Heaven, it's a great part of their ſelf denial, and of their ſubjection to God, to be willing to live upon the earth, and to ſtay from Heaven till Gods time come; This is a riddle and a myſtery to many, that it ſhould be a part of our Salvation, Obedience, yea, of Self-denial, though they had Crowns of Glory, though they were Kings and Princes here in this world, to be willing to ſtay here. We might come to attain this, if our converſations were in Heaven and our hearts there. As we reade of *Daniel*, though God ſo ordered it, that he could not live at *Jeruſalem* where the Temple was, yet he would open his window towards *Jeruſalem*, he would ever be looking that way. And ſo, though God hath ſo ordered it, that we cannot come yet to live in this Heavenly Jeruſalem bodily, and in that full way as hereafter we expect to do, yet we ſhould open our window, our eyes, and the doors of our hearts ſhould open towards Heaven. I remember I have read of *Edward* the firſt King of England, that had a mighty mind to go to Jeruſalem, but becauſe he could not go, for death prevented him, he gave charge to his Son to carry his heart thither. And ſo it ſhould be with us, we ſhould endevour to have our hearts there, and to have as much of Heaven as we can though we cannot be there our ſelves in nature: Every creature hath put into it by the God of nature an inſtinct to move to its proper place; as now, becauſe the proper place of fire is above, there is an inſtinct of nature in fire to aſcend to its proper place. And the proper place of earth is below, and therefore it will fall down to the Center: a heavy thing that hath much earth in it, though it breake its ſelf to peices yet it will fall down towards its Center:

Centre: and so it will be with a Christian, though he break himself to pieces, whatsoever he suffers, yet he hath an instinct to carry him to his proper place; fire because its proper place is above, if it be kept down by violence, what a mighty power there is in fire to make way for its self that it may get up, that's the very reason of the mighty force that there is in Guns, because there is fire in the pouder that is kept in, when the pouder is once fir'd because the fire would get up above, therefore it breaks with violence, and if it cannot have vent to get out, it breaks any thing in the world, for it must out, that it may get up to it's own place; and so it should be with a Christian, there should be a strong impetuousness to get up to his own place; that would be an evidence indeed that Heaven is thy proper place: Oh Christians lift up your hearts, and let your Conversations be in Heaven.

CHAP. XIV.

An Heavenly Conversation is a convincing Conversation.

I Shall not need to come again and tel you, what Heavenly Conversation is, it hath been opened at large to you; but for the setting an edg upon this Exhortation.

First, Know, *That a Heavenly Conversation will be a very convincing Conversation*; then you will convince men you have somwhat more than they have, when they see you live Heavenly; for the men of the world they know the things of the world are the things that their hearts are upon, and that which they mind; but now, when they see those that professe Religion mingle themselves with the earth as they do, then they will think that they are acted by the same principles that themselves are; but now, Heavenly conversations will convince them, when they behold them walking above in the whol course of their lives, when they see an evenness and proportion in their course; take them at all times, and in all businesses, they carry themselves as men of another world: As a man

that is a stranger to a place, may for a while act it so, as he may seem to be one that is a Native in the place, but one that is born in the place, will go nigh to find him out in one thing or other: and so 'tis very hard for men to carry themselves so, if they have not true Grace, though they appear sometimes to be very Heavenly, yet one that is a true Citizen of Heaven will discern them at one time or other if they have not grace; yea, the truth is, carnal men will discover themselves that they are born of the Earth, and are of their Country, his speech betraies him, he is a Gileadite: But when Christians shal in their constant way have their Conversations in Heaven, then their Conversations are very convincing; There are the Raies of Heaven about them, they have the lustre of heaven shining whereſoever they go, and in all company, surely such a man seems to be in heaven continually: So it will force it from the very consciences of men to say, Certainly these are the Citizens of heaven; if there be any Denizens of the new Jerusalem while they live upon the Earth, these they are. I remember it's said of that Martyr Dr. *Taylor*, That he did rejoyce that he ever came into the Prison to be in company with that Angel of God, Mr. *Bradford*; Mr. *Bradford*'s Conversation, it was Angel-like, like an Angel of heaven, and did convince almost every where, where he went: Oh! 'tis of great use that Christians should live convinceing Conversations. You know what *Dives* said to *Abraham*, That he would have one sent to warn his Brethren, that they might not come to that place: saith *Abraham*, *They have Moses and the Prophets*: Oh but saith *Dives*, *If one rise from the dead, they would hear him.* I may say thus, If God should send one from heaven to live among men, and to preach to them, surely they would regard him. Would it not be a great benefit to the world if God should send some one Saint from heaven, or Angel to converse in a bodily way among us? Truly, Christians should live so, as if they came from heaven every day, as if they had been in heaven and conversing with God. When they go to perform Duty in a morn-

ning, and get alone between God and their fouls, they should never leave ſtriving till they get their hearts ſo in Heaven, and get themſelves upon the Mount, ſo as when they come down to their family their very faces may ſhine, ſo that you may ſee by their Converſations, that certainly they have been with God upon the Mount this day.

Now I appeal to you in this, Do you live ſo, as that your family, and your neighbors may ſee that you have bin this morning in heaven? Every morning we ſhould have ſome converſe with Heaven, which if we had, our Converſations would be convincing all the day long, and very profitable it would be to the world; Chriſtians that live Heavenly Converſations they are (I ſay) of very great uſe in the places where they live. As I remember it's ſaid concerning Chriſt, When he aſcended up to Heaven, he gave gifts to men. And if we could oftener aſcend up to Heaven, we ſhould be more able to be beneficial to the world.

CHAP. XV.

An Heavenly Converſation is growing.

AN Heavenly Converſation is *a growing Converſation.* Oh! they grow mightily, they do thrive in grace exceeding much in a very little time, they grow to attain to a very great meaſure of Communion with God the Father, and with Jeſus Chriſt, and every day they grow more and more ſpiritual, having ſo much of heaven within them; It's true, when they come into Heaven, they ſhall be perfect: But now, the fetching from Heaven is that that makes them grow, it muſt be the influence from Heaven that muſt cauſe the growth of Saints; As now, ſuppoſe that the ground upon which flowers and herbs grow, be never ſo fertile in it ſelf, and the herbs or plants be never ſo well ſowed in the earth, yet if there be not an

influence of heaven upon them they will not grow much, nay not at all, but quickly wither: So it is with Chriſtians, let them have never ſo much means of growing below, never ſo many Ordinances, yet if they have not rich dews from above they will not grow, or if there be any growth, yet either they will bear no fruit, or elſe it will be very ſhrifled and ſowre fruit. You know, that fruit that hath the moſt of the beams of the Sun that comes from heaven upon it, that fruit grows riper and ſweeter than other fruit; fruit that grows in the ſhade, that hath the influence of Heaven kept off from it, it is ſowre fruit. And the reaſon that the Saints have ſo little fruit, and that it is ſo ſowre, it is becauſe that they have not more influences from heaven, they do not ſtand in the open Sun, their ſouls are not preſented dayly before God, and have the warme beams of the Sun of Righteouſneſſe ſhining from Heaven upon them; but there is ſomthing between Heaven and their ſouls: but a Converſation in Heaven, as it would be a *Convincing* Converſation, ſo it would be a *Growing* Converſation.

CHAP. XVI.

An Heavenly Converſation brings much glory to God.

AND then, *It would be a Converſation glorifying God much.* Oh! the Glory that God would have from a Converſation in Heaven! Let your light ſo ſhine before men, that others beholding your good works, may glorifie your Father which is in Heaven. Then indeed the Image of the God of Heaven is held forth when mens Converſations are heavenly, the Lord takes much delight to have his glory to be diſpenſed abroad by his Saints, to have ſome reflection upon the world: As in a glaſſe, though beams of the Sun do not ſhine upon a wall, yet by a glaſſe you may take the beams of the Sun and caſt the reflection of them upon

upon a wal: so those beams of the glory of God that shine in Heaven, the Saints by their Heavenly Conversation may (as it were by a glasse) take them and reflect them upon the world, and upon the faces of men: the hearts of the Saints should be as a glasse taking the beams of the glory of God and casting them up and down where they are, and so your Heavenly Father should come to be glorified by you. Let every Christian think thus, My Conversation is thus and thus; but what glory do I bring to God by my Conversation? do others glorifie God by beholding the lustre of the holiness of God in me? do they see cause to blesse God that they see so much of the glory of God in me? Certainly, there is more of the glory of God shines in the gracious, holy, spiritual Conversation of a Christian, than shines in the Sun, Moon, and stars, than in Heaven, and Earth: I mean, for the works of Creation and Providence that are in heaven and Earth; the Creatures that God hath made, as the Sun, Moon, and Stars; and here in this world, the Seas, the Earth, the plants, and the like, though they have much of the glory of God, yet a Heavenly Conversation declares more of the glory of God than all these. You know what the psalmest saith, *The Heavens declare the glory of God, and the Firmament shew his handy work*. It may be spoken more fully of Heavenly Conversations, the Heavenly Conversations of the Saints, declare the glory of God; and those that shine in the Firmament of the Church are stars, (for the Church is the Firmament, and the Saints be there as stars) and they declare the Handy work of God. Now though its true, As in Heaven there's one star differs from another star in glory: and so in Christians every one cannot attain to so much glory as another, yet every one is a star, the meanest Christian that lives, the weakest Believer that is, yet should be as a star in the firmament, though he cannot shine so gloriously as the Sun, or as other stars, yet there should be no sad believer, nevtly godly man or woman in the Church, but should shine as a star in the firmament, but should be as the Gospel is, even a mir-

a mirror wherein we might behold the glory of God, in whom we may behold the glory of God even (as it were) with open face: An Heavenly Converſation is a Converſation glorifying God.

CHAP. XVII.

An heavenly Converſation bringeth much glory to the Saints.

AN Heavenly Converſation, it's a Converſation that will bring much glory to your ſelves: Though it's true, that the Saints ſhould aim at the glory of God moſt, yet there will come glory to themſelves whether they will or no if their Converſations be in Heaven: it's impoſſible but that in the conſcience of men they ſhould be honored walking in a Heavenly Converſation: There's an excellent Scripture, that ſhews, that in our glorifying of God, we glorifie our ſelves alſo: 2 Theſſ. 1. 11, 12. the Apoſtle he prayes for them, *Wherefore alſo* (ſaith he) *we pray always for you, that our God would count you worthy of this Calling, and fulfill all the good pleaſure of his goodneſs, and the work of faith with power.* To what end? *That the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.* His praier for the Theſſalonians, *That they might walk ſo, that they might have ſo much of the grace of God in them, that the Name of our Lord Jeſus Chriſt might be glorified in them.* O! this is that that all the Saints ſhould deſire, and endeavor after, That the Name of our Lord Jeſus Chriſt ſhould be glorified in them; *and ye in him*, ſaith he: Labor you, that Chriſt may be glorified in your lives, and you ſhall be glorified in him. We ſhould deſire that Chriſt may have glory in our glory, and then we ſhall have glory in Chriſts glory: this is a ſweet and bleſſed life, when as the Saints have ſuch hearts, as they can ſay, Lord, let me have no glory, but that thou

mayeſt

may'est have Glory in. Then saith God, Is it so? Doest thou desire no further glory in this world, but that I may have glory in? then I will have no glory in this world, but what thou shalt have glory in: Christ will make us partakers of his glory, as well as we shall make him partaker of our glory. Oh! An Heavenly Conversation that glorifies God, will glorifie the Saints too.

CHAP. XVIII.

An Heavenly Conversation will make Suffring easie.

HEavenly Conversation, it will make all sufferings to be very easie, it will be nothing to suffer any thing you meet withal in this world, if your Conversation be in Heaven: All revilings, and reproaches, and wrongs, they will be nothing, if you get but a Heavenly Conversation, you will contemn all these things that the men of the world think to be such great matters: Men that have conversed in Heaven, never will be much offended for any sufferings: 2 *Cor.* 4. 17. *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things which are seen, but at things which are not seen; for the things which are seen, are temporal, but the things which are not seen, are eternal.* All but light afflictions; Why? for our Eye is above all these things. And it's a notable passage that in the Gospel, if you examine the place of Christs transfiguration upon the Mount, there Christ shewed his glory unto some Disciples, that he carried with him; and this is that which I would note from it, do but observe in the story who were the Disciples that Christ carried with him to see his glory, they were, *Peter, James,* and *John*: now afterwards, if you compare that story with the story of Christ being in his Agony, wch was presently after; where his soul

soul was heavie unto death, when he was betraied, and to be crucified the next day, and fell groveling upon the earth, and sweat cloddets of blood through the anguish that was upon his spirit, and cried out, Oh Lord! *If it be possible let this cup pass from me.* Here's a great deal of difference between Christ in his Agony, and upon the mount in his transfiguration; and observe, that Christ would have none of his Disciples see him in his Agony, but *Peter*, *James* and *John*, only those three that saw him in his transfiguration upon the mount in his glory.

The note from hence is, *That those that can converse much with Christ in glory, can converse with Christ in Heaven, can see Heaven; they may be permitted to see Christ in his Agony, & it wil do them no hurt.* But now, for the other disciples that did not see Christ in his glory, if they had seen Christ in his Agony, it might have offended them, Is this our Lord and Master that is in such a fearful Agony at this time? Oh! it would have offended them; but now, the other that saw him glorified, it offended them not; Well, though he be in an agony now, yet we know him to be a glorious Savior, and we wil beleeve and trust in him still. So, if we can converse with God in Glory upon the mount, what ever Agony we see Christ in afterwards we shall be able to hear it; when *Stephen* had the stones rating about his ears, yet when he saw the heavens opened it was nothing to him then, he fell asleep, he rejoyced in the expectation of Heaven. And if you reade in the Book of Martyrs, ever when they came to their sufferings you may see how they did rejoyce, when they did think of Heaven, and remember eternal life. Saith one woman to her child that was going to be burnt, when as the people thought she would have rung her hands, and made great lamentations to have seen her child stepping into the flames, she said nothing but this, Remember eternal life my son. Oh! conversing with Heaven makes all sufferings in the world nothing.

CHAP.

CHAP. XIX.

Heavenly Converſation brings much joy.

THen, Oh the ſweetneſs and comfort that there will be while the ſoul is converſing in Heaven! Oh the joy & the peace that wil come to the Soul in the certain evidence that the ſoul is partaker in the Death, Reſurrection, and Interceſſion of Jeſus Chriſt! (I ſay) thoſe whoſe Converſations are in Heaven, by this they come to have certain evidence to their ſouls, that they have their portion in the death, in the Reſurrection, in the Aſcention, in the Interceſſion of Jeſus Chriſt, and this will afford comfort enough. That Scripture in the 3. *Coloſ.* 1. *If ye then be riſen with Chriſt, ſeek thoſe things that are above where Chriſt ſitteth on the right hand of God; ſet your affection on things above, not on things on the earth: for ye are dead and your life is hid with Chriſt in God. When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory.* Here's an evidence that you are riſen with Chriſt, that you are dead to the world, and have intereſt in his Aſcention, and are partakers of his Reſurrection, and have part in his Interceſſion. Thoſe that have their Converſations in heaven now, they may know certainly that they are riſen from death to life, that when Chriſt aſcended, he went to Heaven to take poſſeſſion for them, yea, that they are in Heaven where Chriſt is: *He hath ſet us in Heavenly places together with Chriſt Jeſus*: For he is there as a common head: That they are aſcended with Chriſt already, and that Chriſt is there as an Advocate making Interceſſion for them to the Father, theſe will be the conſolations of thoſe that have their Converſation in Heaven.

CHAP. XX.

An Heavenly converſation is very ſafe.

AND then, A Converſation in Heaven, *is a very ſafe Converſation, you will be free from ſnares and temptations.* As an Earthly Converſation ſubjects unto temptations; ſo a Heavenly Converſation wil free us from temptations. When is the bird in danger of the lime-twig or Net but when ſhe comes to pick below upon the ground? but if ſhe could but keep her ſelf above alwaies, ſhe were free then from the Snare and Net: It's *Chryſoſtoms* ſimilitude, *Keep above, and then ye be free from the ſnare of the fowler.* It's a ſafe Converſation.

CHAP. XXI.

An Heavenly Converſation gives abundant enterance into Glory.

AND then, *It will cauſe an abundant enterance into the Kingdom of Heaven.* When they come to die, Oh how joyfully wil they die! what abundant enterance wil be made into the everlaſting Kingdom of our Lord and Savior Jeſus Chriſt? *For when they die they ſhall but change their place, they ſhall not change their company*: they ſhall but go to their Fathers houſe to be partakers of thoſe manſions Chriſt before hath prepared.

Oh my bretheren! labor to have your Converſations in Heaven, and know, that this is not a matter only that concerns eminent Chriſtians, but all Chriſtians; and ſee how the Apoſtle charges this upon the *Theſſalonians*, 1. Epiſt.

Epistle 2. 11. *As you know how we exhorted and comforted and charged every one of you, (as a Father doth his children) that you would walk worthy of God who hath called you unto his Kingdom and Glory.* That is, That you would walk in a Conversation answerable to the glorious Kingdom of God that you are called to, according to your high calling, we should walk worthy of it: We are charged so to do: and as it's said concerning Christ in the Gospel by Saint *John*, he spake concerning himself, *But the Son of man which is in Heaven.* So it should be said of every child of God, such a one that is in Heaven, not only such a one that shal go to Heaven, but that is in Heaven for the present.

CHAP. XXII

Seven Rules, or Directions, how to get Heavenly Conversations.

BUt you wil say, *How should we do to get this our Conversation to be in Heaven? it's an excellent Conversation indeed, Oh that we might attain unto it!*

The First Rule.

First, Take this Rule, *Be perswaded that it is attainable.* Let Christians conclude thus with themselves, it is possible for me to live a life of Heaven while I am upon the earth: There is a Heaven to be got, it wil mightily stir up the industry of a Christian if he do beleeve this. I may live in Heaven here, with God, and Christ, and his Angels, and Saints; there are some that have attain'd to this; and how have they attain'd to it? not by their own strength, they were men subject to the same infirmities that you are, even *Paul*, himself that had his Conversation in Heaven, was all just so many infirmities. But through the strength

of Chriſt he can do all things, he was nothing in himſelf; reade but the 7. of the *Romans*, *Paul* ſaith there of himſelf, that he was even ſold under ſin, and when he would do good evil was preſent with him: and he was led captive, and he found a Law in his members rebelling againſt the law of his mind, and he had many corruptions and was feign to have a prick in the fleſh, a meſſenger of Satan to humble him: and he ſpake of this Heavenly Converſation, not only that he had it himſelf, but writing to the *Philippians* they attain'd to it; they were a Church that were very ſpiritual, but were but poor and mean in reſpect of ſome others, and they had not thoſe eminent gifts that the *Corinthians* had, and yet the *Philipians* had their Converſations in Heaven: therefore it is a thing that is attainable.

The Second Rule.

Secondly, If you would get your Converſations in Heaven, *Labor to keep a cleer conſcience, keep a Heaven in your conſcience.* Thoſe men that do ſully and defile their conſciences, they loſe their intercourſe with Heaven, and indeed, the preſence of the God of heaven is tedious to them, they be loth to go into his preſence when once they have defiled conſciences, *If there be a Hell in a mans conſcience, there will not be a Heaven in his Converſation*, but let men and women labor to keep conſcience clean, and a Heaven there, and then there will be a Heaven in their Converſations.

The Third Rule.

Watch opportunities for Heavenly exerciſes, though you have much buſineſs in the world, watch time. You that are ſervants, you ſhould not indeed neglect your Maſters buſineſs for you may ſerve God in the work of your Maſters, but yet you muſt watch opportunities; get alone, and if you cannot have any long time let it be ſo much the frequenter, watch all opportunities for Heavenly exercises, for meditation, for prayer, for reading, for converſing with God:

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Oh! we might get many opportunities to get our souls in Heaven if we would but watch; and those that are diligent to watch opportunities for Heavenly exercises, and prize opportunities for them, they are the men and women that wil come to attain to a Heavenly Conversation, that do not make it as a light matter whether they have converse with God or no in holy duties: Christians that would have their Conversations in Heaven, they must look upon their opportunities for Heavenly exercises, they eye them, as that wherein much of the joy and comfort of their lives consists.

The Fourth Rule.

Forget not this in the next place, (I speak now to Christians that would feign have their Conversations in Heaven) I say to you, *Take heed and and be careful that you rest not in formallity, watch to get opportunities, but be not formal in duties in them.* Oh! this will mightily darken your Conversations, it wil make them very earthly, there wil be no beauty at all in them if you come to rest in formallity in holy performances: There's many Christians that we hope may have some good at the bottom, yet growing to a form in Religion they never honor their profession, they have little comfort to their own souls, they go on in a dead hearted condition, they know not what it is to have communion with God, Oh beware of that; that we are all by nature subject too; those that have enlightenings of conscience, they dare not but take opportunities for Heavenly duties; but then comes in the temptation of the Devil, and the corruption of our own hearts; when I have done my task, then it's over, I have prayed, I but have you been in Heaven that while? what converse with God have you had there? Oh take heed of formality! it will exceedingly hinder your Conversation. But now, a Christian though of never such weak parts, can but chatter to God, and speak a few broken words and half sentences, yet if he doth not rest in formallity he may have much converse with God,

God, whereas others that have excellent parts, yet reſting in the work done, never knows what the meaning is of having a Converſation in Heaven.

The Fifth Rule.

1 Cor. 9. 27. ὑπωπιάζω μου τὸ σῶμα. Caſtigo corpus meum. vulg. Comundo corpus meum. Levidum reddo corpus. Auguſt. Eſt metophoraſumpta à pugilibus & ſutantibus, qui pugnis & verberibus ſe mutuo obtundunt. *Chem. Janſ. Aret. Pareus. Piſcat.*

Labor to beat down your Bodies, That is, take heed of making proviſion for the fleſh, beware of ſenſual luſts; how came *Paul* to to have his Converſation in Heaven? ſaith he, *I beat down my body*; The word is, *Black and blue*; club'd it down; as if he ſhould ſay, This body of mine would draw my heart aſide from ſpiritual things, and make me earthly and ſenſual, I wil keep down my body, I wil not give that ſatisfaction to the fleſh, and body ſo as to ſtrengthen any temptation that ſhould draw my heart off from Spiritual, and Heavenly things: no, but I beat down my body ſaith he. There's no Chriſtian that is Heavenly but he muſt be very careful and watchful over his ſences while he lives here, to beat down his body, and ſo he may come to have his Converſation in Heaven.

The Sixth Rule.

Labor to be ſkilful in the myſtery of godlineſs, to draw ſtrength from Jeſus Chriſt in every thing you do. For my Brethren, Chriſt he is *Jacob's Ladder*. When *Jacob* lay aſleep he ſaw a ladder on which the Angels did deſcend and aſcend up to Heaven. Now this *Jacob's* Ladder is no other but Jeſus Chriſt to Chriſtians, and that muſt be ſet up to Heaven; if you would go to Heaven, and converſe with Heaven, it muſt be by Jeſus Chriſt, you muſt be inſtructed in the miſtery of the Goſpel in converſing with God through a Mediator; there is ſuch an infinite diſtance between God and us, that except we have Chriſt the Mediator we can never come to God, nor God come to us; it is only

only Christ the Mediator that is the Ladder: We need not say, Who shall go up to Heaven to fetch Christ down? No, we may have Christ in our hearts, and set up him, and so we may go up to Heaven by his mediation. Whenas a Christian comes to live in this manner; what I do expect from God, I expect to draw it through a Mediator, and all the services that I tender up to God I tender them up through the hand and heart of Christ: Now those that are acquainted with this have much converse with Heaven: By Jesus Christ the Mediator I may come up there and present my self there, though no unclean thing may come there, for God looks upon the Saints through him as righteous, being clothed with his righteousness, they may come to their Father with boldnesse, having their Elder brothers garments upon them, they may come and kneel before the Throne of grace, come into Heaven as into the Presence Chamber and kneel every morning for their Fathers blessing; it's by him that we have accesse unto the Father: Oh! acquaint thy self with the Mistery of godlinesse in drawing all from Christ; and tendring all to God through Christ: By this Heaven comes down to thee, and by this thou climest up to Heaven, this is the *Jacob's* Ladder. But those men that only look upon God in a natural way, that's thus, Indeed all good things must come from God; and so they go to prayer, *Lord we beseech thee bless us this day, for all good things come from thee.* And they serve God, their consciences tell them they must worship, and serve God while they live here: but it is but in a dull natural way: let me leave it in your hearts, All good comes from God through a Mediator, through Jesus Christ the second person in Trinity, God-Man, and all my services are tendered up to God through him; there is this Mediator God-Man that unites God and me together, and so by him I have acceptance both for my person and all my actions, and by him I come to have other manner of blessings than comes from God meerly as Creator, God in bounty bestows upon the creature many good things, but when we

we come to deal with God in Chriſt we come to have Heavenly bleſſings, bleſſings beyond the power of nature, yea beyond al thoſe bleſſings that nature can be any conveyance of, beyond the bleſſings that the conduits of the creature are able to hould forth, they have the bleſſing from God imediately, imediately I mean in reſpect of the creature, it's by the meditation of Chriſt, they enjoy God in Chriſt, and ſo come to enjoy God in a Heavenly, Supernatural way: Oh this is the way to have our Converſations in Heaven; and thoſe Chriſtians that are much acquainted with the Goſpel of Chriſt, they come to live far more Heavenly Converſations than others that go on in a dull, heavie, and natural kind of way in ſerving of God: But being not acquainted with this myſterie, their hearts lie low upon the earth, and know not what it is to have their Converſaotins in Heaven.

The Seventh Rule.

And ſo the next Rule with which I muſt cloſe all is this, *Exerciſe much the grace of faith:* There is no way to get above the Creature, and above Nature, but by exerciſing the grace of Faith. Many Chriſtians think they muſt exerciſe love to God, and exerciſe ſorrow for ſin; the grace of Repentance, mourning for ſin, that's good, thou ſhouldeſt do that, and thou ſhouldeſt exerciſe patience; but the great grace that is to be imployed if thou wouldeſt attain a Heavenly life, it is, The exerciſe of Faith: and make conſcience to put forth that grace much, for it's by that that we do converſe with God through Chriſt. Though Chriſt be the ladder, yet it's faith that carries us up this ladder, and brings us down again, it's faith that makes the things of Heaven real to the ſoul, *Heb.* 11. 1. It's faith that is an evidence of things not ſeen, and the ſubſtance of things hoped for, by faith theſe things come to be made real and ſubſtantial things, and as preſent things, faith it is that gives a great excellency to al the things of heaven its ſelf, and therefore

therefore live much by faith, and walk by faith, and not by sence, and then shalt thou be above the world and live in Heaven; and as the fruit of thy faith, wait for the appearing of Jesus Christ. *Our Conversation is in Heaven* (saith the apostle) *from whence also we look for the Savior the lord Jesus Christ &c.* Where a mans Conversation is, there his expectations may be; and where the expectations are, there a mans Conversation is; now our Conversation is in Heaven from whence also we look for Jesus Christ; as if he should say, It's not a meer notion, do not you think that when we speak of Conversing in Heaven that we please our own fancies only; Oh no, saith he, we by faith look upon Heaven as the most real thing in the world, for we expect the Lord Jesus Christ ere long to appear in glory bodily, and we shall see him with these eyes, and he shall change our vile bodies and make them like his glorious body, we by faith looking upon such glorious things to be so real, and so at hand, and we waiting for these things, it's this that makes our Conversation to be in Heaven: our hearts and all are there, because that we expect that these things will be made good to us quickly, Oh Christians do but exercise your faith in this, in Jesus Christ, and put forth this fruit of faith in waiting for the appearing of Jesus Christ when he shall come and appear in his glory, this will help to make your Conversations to be in Heaven: Oh what a blessed time will that be when Jesus Christ shall come from the Heavens, and appear to those that have been waiting for him! it was a blessed thing to have Christ here personally and to live with him when he was upon the earth though it were in the state of his humiliation, Oh when he shall come in his glory, how blessed will that be! and when he shal change our vile bodies that they may be like unto his glorious body, Oh this will keep the heart in expectation of Christ, for then that vile body of thine that is now a body of sin and death, matter of diseases, a body of weakness, and a lump of clay, now it shall be made like the glorious body of Jesus Christ, to shine more glorious than the

Sun in the firmiment; this will be when Jesus Christ shall come with all his Angels in his glory; and this is observable, when all the glory of the creature shall be darkened with the glory of God and Jesus Christ, yet then the bodies of the saints shall shine gloriously before the face of God and Jesus Christ, surely they shall be more glorious than the glory of the Sun, for that you know will be darkened at the coming of Jesus Christ; The great glory of the Father, and Jesus Christ, and the Angels shall darken the glory of the Sun, Moon, and Stars, but the glory of the bodies of the Saints shall be so great, as all the glory of God, and Jesus Christ and the Angels shall not darken their glory, but it shall appear with a vere great lustre: now if the glory of God, and the Angels should darken it, then to what purpose is it that their bodies shall be like to the glorious body of Jesus Christ? but certainly it shall not darken their glory: If a candle could be raised to have so much luster and beauty as if you should put it into the midst of the Sun, yet it would shine in the midst of it, it would be a strange kind of light you would say: It shall be so with the bodies of the Saints, that though they are put into the midst of the glory of God, and his Son, yet their very bodies shall shine in beauty and lustre there. Now did we beleeve this, and wait for it every day, how would it change us! I have a diseased and a lumpish body, and my body hinders me in every duty of worship, and service, wandring and vain thoughts lodge in me now; But I'le wait for that time when Christ shall come in all his glory, and make my body to be like unto his glorious body, to make it to be able to look upon the face of God, and to be able to be exercised in holy duties to all eternity without any wearines, and without any intermission; so shall the bodies of the Saints be raised to that power, that their bodies shall be so strong, that their souls shall be exercised about the highest things possible for a creature to be exercised with without weariness; wait for this: I have many things here that trouble my mind, and spirit, and hinders

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me in my converse with Heaven, but within a while the time shal come that I shal be delivered from al troubles here, when Christ shal appear with his mighty Angels to be admired of his Saints, and when he shal come and take the Saints to judg the world, and shal set all the Saints upon Thrones to judg the world, the expectation of this time wil raise the heart very much to be in Heaven.

But then especially, when I consider the glory that shal be upon my soul, let me think thus, if this body of mine that is a lump of flesh shal be by the almighty power of God whereby he is able to subdue all things unto himself, raised to that height of glory, to be more glorious than the Sun in the Firmament; then what height of glory shal my soul be raised too! but then, take not only my soul, but my grace, the Divine Nature that is in my soul, what shall that be raised too? The plants are capable to be raised to a higher excellency than stones; and the Rational creature to a higher excellency than a Sensitive creature; and the Sensitive higher than the Vegetative, and the Supernatural creature to a higher excellency than the Natural: Then raise your thoughts thus; My body shal be raised so high, what shal my soul be then? and what shal my graces that are in my soul be? Oh! wait for this, it is but for a little while before I shal be with God for him to be all in all to my soul enjoying full communion with him; (I say) exercise faith, and wait for it, look for it every day, consider it's neerer and neerer, your salvation is neerer than when at first you beleeved, God hath a little work for you here, but as soon as this is done this shal be my condition, I shal see my Savior, my soul shal presently be with him and enjoy full communion with him in glory, and my body within a while shal be raised and shal live for ever with him: shal be where he is, and shal enjoy all that he hath purchased by his blood, as much glory as the blood of Christ is worth am I capable of; the text saith, *It shal be a weight of glory*: I am not here fitted to bear a weight of glory, if the glory of Heaven should shine in upon me so much as it

might, it would swallow me up presently. We reade in the 7. of *Dan.* upon the glory of God appearing to him, saith he, I Daniel *fainted, and was sick certain daies.* If God should open the Heavens, and dart in some light from Heaven into us so as he might, alas we should faint presently and be sick and die, *No man can see God and live*; no man here can enjoy that that God hath prepared for his Saints in Heaven and live; therefore let us be content for a while to be as we are, and exercise our faith and hope in what shall be; Thou shalt be able to bear that weight of glory, and be able to stand before the face of God continually to enjoy those things that eye hath not seen, nor ear heard, nor can enter into the heart of man to conceive: nay, though a man hath a spiritual eye, and a spiritual eare, and a spiritual heart enlarged to supernatural things, yet they are things not only beyond the eye of sense, but the eye of reason; nay, the eye of faith hath not seen them fully, nor ear hath ever heard of, neither can enter into a gracious heart to conceive what it is; but those Clusters that we have of this land of Canaan do shew that there is a glorious rest for his people. Now by the exercise of your faith and hope work these things upon your souls every day, it would be a mighty help to make your Conversation to be in Heaven; where should my heart and thoughts, where should my life and conversation be, but where I expect such things as these are to be revealed very soon in the Day of Jesus Christ, in his appointed time, which is at hand.

FINIS.

OF WALKING WITH GOD

GENESIS, 5. 24.

And Enoch walked with God, and he was not, for God took him.

CHAP. I

Text Opened.

IN this Chapter we have the Genealogy from *Adam* to *Noah*, and it's observable, That God passeth all along and saith, *Adam* he lived so long and begat sons; and so afterwards they lived and begat sons and daughters and then died. He only mentions them briefly, till he comes to *Enoch*, and there God seems to make a stop: He doth not only tell you how long he lived, and begat sons and daughters,

daughters, and died; but he addeth, Enoch *walked with God.* The holy Ghoſt ſpends three verſes upon *Enoch*, He tells you how long he lived and begat *Methuſelah, and* Enoch *walked with God.* And in the 23. verſe there he ſpeaks of him again; and in the 24. *Enoch* walked with God again. As if the Lord ſhould ſay, Oh my ſervant *Enoch* I muſt not paſs by him, he was an eminent holy man In his generation, I muſt not paſs by him without ſome eſpecial teſtimony: as if God ſhould ſay, Oh he was the delight of my Soul, he walked with me: *Enoch* walked with God.

Enoch he was a Prophet in his time, he converſed much with God, and God revealed much of his mind to him. We find in the Epiſtle of *Jude* 14. there the holy Ghoſt mentions him again, Enoch *alſo, the ſeventh from* Adam, *propheſied of theſe, ſaying, &c.* Enoch *propheſied*, he was a Prophet: Where do we find *Enoch's* propheſie in all the Book of God? we have the propheſie of *Iſaiah*, and of *Jeremiah*, and other Prophets; But where's the Propheſie of *Enoch*? Here the holy Ghoſt ſaith, That *Enoch* propheſied, ſaying, *Behold the Lord cometh with ten thouſand of his Saints &c.* Now for the propheſie that is here mentioned by the holy Ghoſt, in this Epiſtle of *Jude*, we have it not ſet down in words fully, but yet we have ſomwhat ſet down even in a ver. or two before my Text, of *Enoch's* propheſie, and that is in the very name of his ſon *Methuſelah*, there is that very propheſie of *Enoch* that the holy Ghoſt ſpeaks of in the Epiſtle of *Jude*, in the name (I ſay) of his ſon *Methuſelah*, for *Methuſelah* ſignifieth thus much, he dieth, and then the ſending out, that is the flood, he dieth and then comes the flood, that's the ſignification of the name *Methuſelah*: So that Enoch propheſied many hundred yeats before the floods coming; and that propheſie ſeem'd to go further, for Gods dealing with people in thoſe times, were but a type of his dealing with men in after-times. That the Lord would ſend forth a flood againſt all wicked and ungodly men in due time to deſtroy them, he dieth, and then the

the sending forth of the floud, for the floud did come in the very last yeer of *Methuselah*, and that's observable that this *Methuselah* he liv'd longer than ever any man liv'd since the wourld began, *Al the daies of* Meteuselah *were nine huddred and sixty nine yeers, and then he died.* Now this may be one reason of the lengthining out of his life, that he might fulfil the prophisie of *Enoch*, for *Enoch* prophisied that the floud should come when he died, now because God had work to bring about, and to defer the floud for a while after, therefore *Methuselah* must live so loug.

God doth lengthen out, or shorten mens lives according to the work he hath to do, according to the use he hath to make of them. But thus much for *Enoch*: The person who it was.

Enoch Walked with God.

Now this phrase of walking with God, sometimes it signifies some special ministration before the Load, as in the 1 *Sam* 2. 30 35. *Wherefore the lord god of Israel saith, I said indeed, That thy house and the house of thy father should walk before me for ever.* And then in the 35. *I will raise me up a faithful Priest that shall do according to that which is in my heart, and in my mind and I wil build him a sure house and he shall WALK before mine anointed for ever*: That is, for a special and holy ministration, so it's taken sometimes.

But here we are to understand it more largly. (though it's true, *Enoch* was a Prophet and he might be said to walk with God in regard of the special ministration of his Prophetical Office that he had; for walking with God, in waies of righteousness, and holiness, so walking with God, as it's said of *Noah*, that was his great grand-child, in the 6. of *Gen.* 2. *These are the generations of* Noah, Noah *was a just man and perfect in his generation, and* Noah *walked with God.* This his great grand-child (no question hearing of his fathers walking with God was a great argument for to move him to the like, and his walking with God is dis-

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cribed to be in being righteous, and in being perfect with God. The 70. in their translation turns this that you have in your books *walk with God*, by the word, *he pleased God*, And that's observable that the holy Ghost in mentioning *Enoch* in the new Testament, doth follow the translation of the Septuagent in the 11. of the *Heb.* there you shall find that *Enoch* is mentioned among the Catalogue of the Beleevers there: *By faith* Enoch *was translated that he should not see death, and was not found, because God had translated him*: for before his translocion he had this testimony, that he pleased God. That word that you have here in *Genesis* rendered, *he walked with God* in the *Hebrues* it is that he had this testimony, *That he pleased God*: & indeed it comes to one, he walked in the waies that God was pleased and delighted in.

He pleased God.] The *Calde* translates it, *he walked in the fear of God*; and so some Interpreters quoting the *Jerusalem Thargum*, he *served* or *labored* in the truth before the Lord: and that's one thing further in the explication that it's said, he walked with God *after* he begat *Methuselah*. Some now think that *Enoch* was a wicked man before the time that he begat *Methuselah*, in that sixty and five years there's no mention of his walking with God, but *Enoch* lived sixty five years and begat *Methuselah*, and he walked with God after he begat *Methuselah*: but that's no sufficient ground to conclude, because it's said *after*: that he did not before; it might rather be to note the constancy of his walking with God, that he continued in the constant course of his life in his walking with God. I shall need to speak no further of the explication of this first part of *Enoch's* walking with God. The point of Doctrine from it is this:

DOCT.

CHAP. II.

The Doctrines raised from the Text, and the Treatise divided into several parts.

THat *'tis the great excellency and commendation of a Godly man, to walk with God*: Or, *That 'tis the highest testimony that can be given of a man that he walks with God.* Walking with God is a high excellency, and whoever hath this testimony, hath the highest testimony that can be given unto a man in this world, that he walks with God. And therefore that's observable, that God mentions him twice, as if he loved to mention his poor creatures walking with him: at the 22. verse, *And* Enoch *walked with God.* And then in the 24. verse, *And* Enoch *walked with God.* Oh! as if God should say, This is that which is the delight of my soul indeed. Yea, and that's observable in the Testimony of *Noah*, in *Gen.* 6. 9. perhaps in the reading of it you may not observe that which I shal observe unto you now, *Noah* (saith he) *was a just man, and perfect in his Generations, and* Noah *walked with God.* He doth not say thus, *Noah* was a just man, and walked with God: But mark, he repeats *Noah* twice, *Noah* was a just man, and perfect in his generations, and *Noah* walked with God: as if he should say, This is the blessed man that lived in a wicked generation, and though that generation was sinful and wicked, yet he kept close with God; *Noah* was just and perfect, and *Noah* walked with God; Oh I take delight in this *Noah*: Consider my Servant *Noah*, *Noah* was thus, and *Noah* walked with God. There's a great Emphasis in doubling of his name, and there can be no reason given of it, for the sense would be perfect without it: as if he should say, *Noah* was a just man, and perfect in his generation, and walked with God: But for the putting of a special incomium upon *Noah*, Oh!

Noah was a just man and perfect in his generations, and Noah *walked with God.* Oh! 'tis the excellency of a man to walk with God, and for God himself to own a man and to say, that he walks with him: Men may live in a practice of the duties of Religion, External duties, and go very far that way, and yet be strangers unto God, never know what it is to walk winh God; they may have by-waies of their own in which their hears do walk; as the ſtars that have a motion turn about by the primum Mobile, the firſt mover, one way, but they have a ſecret motion the other way themſelves: and ſo, though many in their external profeſſion ſeem to be moved one way, but ſecretly their hearts move another way, they do not walk with God all that while, they did pray and reade, and hear, and come to ſermons and make great profeſſion, ſo as men might think they walked with God, but it was not ſo. As it is with a ſhip, you may be bound to ſuch a port, and the ſhip and the ſails blow that way, and yet when the ſhip goes eaſt, a man may walk up and down in the ſhip weſt-ward: ſo in profeſſion, a man ſeems to be carried eaſt-ward, yet his private walks may be another way, to his own ends, to his own deſigns; but here's the honour of a man when God himſelf ſhall own him, as if God ſhould ſay concerning *Enoch*, I who am a God that am the Seer and Searcher of all mens hearts, and I obſerve the waies of my ſervant *Enoch*, and I ſee him not only in the outward profeſſion of godlyneſs, but in the ſecret of his ſoul he walks with me, he hath no by-walks at all, but he keeps himſelf cloſe with me and walks with me continually; Enoch *walked with God.*

This phraſe, *Walking with God*, we have expreſt in Scripture in divers other phraſes that are to the ſame purpoſe: as walking before God, *Gen.* 24. 40. *The Lord before whom I walk*, ſaith *Abraham*; and ſo God bad *Abraham*, *walk before Me, and be upright.* And ſo in the 116. *Pſal.* 9. *I will walk before the Lord in the Land of the Living. Remember how I have walked before thee*, it's ſaid of *Hezekiah*.

And

And ſometimes the ſame thing is expreſſed by walking after the Lord; in the 13. of *Deut.* 4. *Ye ſhall walk after the Lord.* As a child walking after his father, though he walks ſtep after ſtep, yet he may be ſaid to walk with him. And ſometimes by walking in the Name of the Lord, *Micah*, 4. 5. *We will walk in the Name of the Lord our God.* And then fourthly, by *walking in the Spirit of God*, Gal. 5. 16. and here, *walking with God.*

Walking before God.
Walking After God.
Walking in the Name of God.
Walking in the Spirit of God. Or,
Walking with God. They all come to the ſame purpoſe.

But for the opening of the Point, there are theſe Four Things that I intend in the handling of it.

Firſt, *What it is to walk with God, or to deſcribe the work of God in bringing the Soul to walk with him, and the way of the Soul in walking with God.*

Secondly, *To ſhew you the excellency that there is in this walking with God; what a bleſſed thing it is for a Chriſtian to walk with God.*

Thirdly, *Give you ſome Evidences of a mans walking with God.*

Fourthly, *To give unto you ſome Rules how you may come to walk with God, to have your lives ſo as you may have this teſtimony even from God himſelf, that you do walk with him.*

Theſe are the four Things.

For the Firſt: The Deſcription of walking with God, the Work of God in bringing the Soul to walk with him, and the way of the Soul in walking with God.

CHAP. III.

How the Soul is brought to walk with God, Discovered in Six Particulars.

First, *Every one by nature goes astray from God*: In the 58. *Psal.* 3. it is said of al the wicked, that *they are estranged from the womb, they go astray as soon as they are born, speaking lyes.* That's one of the first things wherein wickedness appears in children, but 'tis from the very womb that they go astray, before they can speak: 'tis natural for the wicked to go astray from God as soon as they have any being. The way wherein men naturally do walk, it is the way of death, it's the way of their own hearts, of their own counsels, it's the common course of the world, it is the walk of the flesh. But now, the work of God in bringing the soul to walk with him, it is, First, To cause the soul to make a stop in the way that men naturally walk in: Those that the Lord hath left for a while in the way of Nature, that walk in the way of death, the Lord is pleased to come to them by some mighty work of his, to make a stop, by considering, where am I? what's my way? whither am I going? Is the way that I am in, like to the way that beseems an immortal Soul? Is the way like to end well, that I am walking in? It causes the soul to make a stop in it, and begin to think where it is, whither it is going, and so usually causing some fear, fearing it is in a way like to miscarry, so that it dare not proceed further in that way that it hath been walking in all this while, though never so pleasant a way, though never so suitable to the flesh, the Lord forbid that I should go on in the way that I have walked in. There's a stop caused.

Secondly, *The Lord manifests to the soul the way of life, what the way of life is.* This stop of the soul is just like to that

that we read of *Saul*, that when he was posting on in the way of Death, there did shine a light round about him, and caused him to stop so that he could go no further. But then (I say) the Lord manifests to the soul what the way of life is. In the 30. of *Isa.* 21. *And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.* Oh! how many are there that can tel this by Experience, that they have been walking in the waies of death, of eternal misery, and blest themselves in those waies? But there was a blessed time wherein God caused them to hear a voyce as it were behind them, saying, This is the way, walk in it; you are out of the way; but here's the way of life, if you would not perish eternally, here's the way, walk in this way: It is a secret voyce that the Lord causes to be heard in the soul, but yet a powerful voyce. Perhaps you have come to the Word, and have heard what the way of life is; but yet that never hath given a turn to your hearts: but when God would have the soul to come in to walk with him, he causes the soul (besides the outward voyce of the Word) to hear a voyce behind in secret, and yet powerfully, saying, Oh! this is the way: Oh thou poor soul that art wandring from the way of life, and are going on in the way of eternal death, Come in, come in, here's another way, This is the way, walk in it: And so the Lord gives a mighty turn to the soul by that secret voyce.

Thirdly, *The Lord makes peace between himself and a sinner*: He doth reveal the Doctrine of Reconciliation. For a sinner at first, when he comes to have his eyes enlightened, when he comes to know himself, and to know God; certainly God at first cannot but appear terrible to a sinner that hath walked in the waies of death formerly, and though I see my way to be dangerous, and I see another way to be good, Oh but God is terrible to me, and how can two walk together that are not at peace? In *Amos*, 3. 3. *Can two walk together except they be agreed?* saith the Text. Oh there is naturally an enmity between Man and God, every man in the world, is naturally an Enemy to God; and can there

there be two walking together unleſs they be agreed? Oh! you that are going on in the waies of enmity with God, ſurely you are ſtrangers to this way walking with God, can you walk with God before you are agreed? No ſoul can have this teſtimony given of it, that he hath walked with God, but ſuch a ſoul as is reconciled to him: God doth manifeſt that in ſome meaſure to the Soul before it's able thus to walk with him, as here *Enoch* did, and certainly *Enoch* came to walk with God by this; for the Holy Ghoſt in the forenamed place of the 11. of the *Hebrews*, ſaith, *It was by Faith* that he did it, and without Faith, it's impoſſible to pleaſe God, that's as much as, without faith it's impoſſible to walk with God. The Holy Ghoſt means the ſame thing, when the Apoſtle ſaith, that he did walk by Faith, and without faith it's impoſſible to pleaſe God, therefore there muſt be a work of Faith to bring the Soul to be reconciled, and that there may be an agreement between the Soul and God before it can walk with him. That's the third thing.

Foutthly, *Though there be peace made, ſo that God doth not appear as an Enemy againſt the Soul, yet there may be ſome ſtrangeneſs after peace made.* There was peace made between *David* and *Abſalom*, *David* was paſſified towards him, yet he would not ſee his face for a while, he would have him be gone from his preſence, there ſhould not be that converſe with him in that familier way as a child with the father for a while: So though there be peace made, yet there's required a further work of God for the ſouls walking with him, that is, That God ſhould render himſelf in lovelineſs, and fulneſs of mercy, and ſweetneſs, and delightfulneſs unto the Soul, that there may be a familiarity between the Soul and God. It's one thing for me to know God is not as an Enemy to me, that he doth not intend wrath and miſery againſt me; and another thing for the Soul to apprehend the ſweet delightful countenance of God, and the imbracements in the arms of his mercy, and thoſe condeſcentions of God, that he is willing to come and deal with us

as

as a friend with his friend in a familiar way: Therefore that's a fourth work, the Lord is pleased to manifest himself to the soul in the sweetness of his love, and his delight; Not only thou art that soul that shalt not be damn'd, that shalt eternally be sav'd; but thou art the soul that my soul delights in, thou art one that I take as my friend, and that I love to deal with in all sweetness, and to bring into a familiarity with my self. This is that that is manifested to the soul for the bringing of it to this walking with God, that here the holy Ghost speaks of concerning *Enoch*.

Fifthly, *The Lord is pleased to send his holy Spirit to guide the soul to himself, and to guide it in walking with himself*: In the 8. *Rom.* it's said, *All that are the sons of God are led by the spirit of God.* As a father when he walks with the child he gives him his hand and leads along the child with himself: when any comes to be a child of God, God puts forth his hand and leads him, and so they walk together. As have you not seen sometimes a father and child walking in the garden, the father puts forth his finger and the child takes hold of it and so walks along with him: even so the Lord puts forth his spirit into a gracious soul, and God and the soul thus walks together being led by the spirit of God; in the 35. *Isa.* 8, 9. there you may see what the Lord speaks of the way of the redeemed ones. *And an high-way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those; the wayfaring men though fools, shal not err therein*: Though they be very weak and fools, yet they shall not err therein. And no Lyon shal be there, nor any ravenous beast shal go up thereon: it shal not be found there, but the redeemed shal walk there, that's the priviledg of the redeemed ones. Now this way of walking up unto the Land of Canaan from their captivity, it's typical, to typifie the walk of the soul with the Lord.

Sixthly, For the souls walking with God, there is this further done by God, *Christ the Son of God he takes the soul and brings it unto God the Father, as the Spirit leads, so Jesus Christ.* The

The Lord Jeſus Chriſt he brings the ſoul unto the Father to render God and the ſoul familier together: In *Epheſ.* 2. 18. *Through him we have an acceſs by one Spirit unto the Father*: We have an acceſs through him, we have a manuduction, He brings us unto the Father, we have acceſs through Jeſus Chriſt. As if a prince ſhould take a Traytor that is reconciled to his Father, having his pardon, and his Father being paſſified towards him, the Prince comes and takes him by the hand, and ſaith, Come I'le bring you unto my Father, and I will walk along with you unto my Father: So it is, None that ever hath been a ſinner can walk with God, but Chriſt muſt walk together with him; Chriſt walks along with him, and ſo God is ever more rendred ſweet, amiable, and lovely; why? Becauſe Chriſt hath him by the hand (as I may ſoe ſay) God the Father hath him in one hand, and Chriſt hath him by the other hand, and ſo the ſoul walks in this bleſſed walk, between the hands of God the Father and the Son; and the holy Ghoſt leads and guides him too.

CHAP. IV.

Walking with God what it is, Opened in Nine Particulars.

BUt now, The way of the ſoul in this walk with God: When the ſoul is thus brought to God, and by this means enabled to walk with him, Then what's the way of the ſoul in walking thus with God?

Walking with God cauſes the ſoul to eye God.

In the firſt place, Now the ſoul being come thus to God, in all the waies of God it eyes God, and ſets God before it. *Enoch* walked with God: that is, *Enoch* in the waies of his life

his set God before him, and did eye God in his waies; First beholding the infinite beauty that is in God. Secondly, God being the fountain of al good to the soul. Thirdly, the soul apprehending God infinitly worthy of all honor. These three things causes the eye to be upon God continually: The Lord hath infinit excellency and beauty in him. The Lord is the fountain of all good to me: The Lord is infinitly worthy of al honor and service; and a soul walking with God, eyes God thus continually. In the 26. *Psal.* 3. *For thy loving kindness is before mine eyes, and I have walked in thy truth*: Oh Lord! I see thee amiable, lovely, and gracious, and the fountain of all good, and Lord, I have walked in thy truth, setting God before me, so in *Psal.* 16. 8. *I have set the Lord alwaies before me that I might not fall.* A soul that walks with God scarce eyes any thing but God, when it enjoyes the creature yet the eye is upon God; as the little child walking with the father looks up to the father; every soul that walks with God hath his eye upon him, for there's no such lovely drawing object to the soul as God himself is; whereas wicked men they do not find God to be such a lovely object, sees no such excellency in him, and therefore they rather turn their eyes away from him, they look another way, *Psal.* 86. 14. *They do not set God before them*; men that walk according to the lusts of their own hearts in their wicked sinful waies, the Lord is not in all their thoughts, as in the 10 *Psalm.* That's the first thing in the way of the souls walking with God, he eyes God, and sees God before him.

Walking with God causeth a man to carry himself as in Gods presence.

Secondly, *The soul behaves its self as in Gods presence.* I see my self in Gods presence, and my eye is upon God, Oh let me then look to my self, that the carriage of my soul be as beseems one who is in the presence of so holy, so great, so glorious and blessed a God as the Lord is, in the 2 *Cor.* 2.

17. *As of God in the ſight of God ſpeak we in Chriſt*, ſaith the Apoſtle; when we come to do any thing, we do it as of God, in the ſight of God, knowing that we are alwaies before God. *Auguſtine*, ſpeaking concerning *Noah's* walking with God, he hath this expreſſion, *Noah* walked with God, that is, he had God alwaies preſent before his eyes, walking ſo holily, and ſo reverenced God: This is to walk in the fear of God, when the ſoul upon the apprehenſion of Gods preſence ſhal labor to compoſe it ſelf as beſeeming the preſence before whom it is, and this indeed is the walk that you ſhal find the Saints of God in all day long: would you know where to find a Saint? you may know his walk, you ſhal al the day long find him walking in the fear of the Lord, *Proverbs* 23. 17. ſaith the text there, *Let not thy heart envy ſinners: but be thou in the fear of the Lord all the day long.* He doth not ſay, do thou fear the Lord al the day long, but be thou in the fear of the Lord al the day long. Oh the walk of a Chriſtian ſhould be ſo from morning to night, to walk in the fear of the Lord; and nothing in this world ſhould put him out of this walk, no temptations ſhould cal him out of it, but in the fear of the Lord al the day long: This is the walk of a Chriſtian, when he labors to behave himſelf as beſeems the preſence of God.

Walking with God is, when we make Gods Will the Rule of our will.

Thirdly, The ſoul may be ſaid to walk with God, *When the way of it is the ſame way that God himſelf goes, the ſoul doth that that God doth*: What's the way of God, but the way of holineſs, and righteouſneſs? when the ſoul makes the Will of God to be the rule of it, I wil not be acted by my own will, I wil not be acted by any thing but by the Will of God: what is it that God wils? I wil the ſame thing: then the ſoul walks that way God walks, when it doth ſuite its ſelf with God, ſets the Lord as an example before it,

as the Scripture saith, *Be ye holy as your Heavenly Father is holy*; I see the holy and righteous waies of God, and I labor as a dear child to follow him, and to go in the very same steps that God doth: How doth God carry businesses? I will labor to carry things so as God doth, that my life shall hold forth a resemblance of God himself: this is to walk with God, to do as God doth, to imitate God. That's a Third thing in a Souls walking with God.

Walking with God is, when a Soul hath the same Ends that God hath.

The Fourth is this, Not only to do the same thing, to make the Will of God to be the Rule of it, *But to have the same Ends that God hath*: What's the End that God hath in all his waies? Surely it is, that his blessed Name may be magnified, that his glory may be set forth; I'le drive on the same design, that shal be the great design of my life, it's that that my soul shal aim at as the higheſt end of all things, and al things shal be subordinate to this end, even, The glory and honor of God, it's that that God aims at, and therefore that which I'le aim at: thus the soul goes along with God. As now, A man may be said to go along with another man when they do both drive on the same designs: Oh! this is a blessed thing indeed. We shal speak of that hereafter: but the very opening what it is, shews much of the excellency of it; and I beseech you as you go along, examine your own hearts, see whether by the very mentioning of these things you be not strangers to God; examine by the workings of God in bringing your Souls to walk with him, or otherwise by the way of the soul, in eyeing God, in behaving it self as in the presence of God, in making the Will of God to be its Rule, and in driving on the design that God doth.

Walking with God, is the observing the administrations of God, and suting the soul to them.

Fifthly, *It is the observing of the several administrations of God, and the suting of the soul to the several administrations of God in the world*: I open that thus, God sometimes seems to work in one way, sometimes in another way; now the soul that walks with God observes which are the several waies and administrations of God in the world, and let me (saith the soul) labor to sute my heart with them: that's thus, sometimes the Lord is in a way of Judgments, in the world, heavie and dreadful afflictions: yea, sometimes against his own Saints, and people: then let me sute my heart according to this, *Oh Lord! we will wait upon thee in the waies of thy judgments*, saith the Church in *Isa.* Are we under Gods way of Judgments, in a way of afflictions? Lord, we will sute our selves to honor thee there according to that way, we will labor to exercise those graces that are sutable to these administrations of thine. And Lord, art thou in a way of mercy? we will sute our selves accordingly, and labor to draw forth and exercise our graces that are sutable to those waies of thine. And art thou in a way of affliction in my family, or in a way of mercy? Lord, I will labor to exercise those graces that are sutable to those waies of thine. This is to walk with God. As when we walk with a man, if he turn this way, then I set my self to go with him, and if he turns another way, then I sute my self to go with him that way: so though the waies of God be never so various, yet the soul that walks with God is sutable to those waies of God: Oh this is a great Art, a great Mystery to sute a mans self to these several administrations of God in the world. You shal have some that if God go in a way of mercy, Oh there they can bless, and praise God, and they think that this is to walk with God; but if God turns his back upon thee and takes away thy choiseſt earthly comfort (it may be) thy dearest yoke-fellow, and so comes in a way of afflictions, how canſt

canſt thou ſute with Gods waies then? When God was in a way of mercy, then my exerciſe was in joy, and thankſgiving, and ſpeaking good of his Name; but now the Lord is in a way of afflictions, now I exerciſe faith on God, now I exerciſe patience, now I exereiſe Chriſtian wiſdom, to know what good I can get out of this hand of God, that what courſes ſoever God takes, yet ſtill a Chriſtian hath ſeveral graces to exerciſe in ſeveral conditions, and that not only while God is in a ſmooth path the ſoul can exerciſe Joy and Thankſgiving, and ſpeaking good of his Name: But let God go into a rugged path of very great afflictions, yet the ſoul doth ſute its ſelf unto God according to his ſeveral adminiſtrations; this is to walk with God.

Walking with God is, To have a holy dependence upon God. Opened in Four Particulars.

Sixthly, Walking with God, it is, *To have a holy dependance upon God in all his waies.* For one to live in a holy dependance upon God for theſe Four things.

Firſt, In a holy dependance upon God for *Direction*, Oh! *lead me in the way of thy truth.* When a Chriſtian looks up to God, and depends upon him in the conſtant courſe of his life, depends upon him for direction, Oh Lord! teach me thy way, Lord, lead me in the way of everlaſting life, Lord, ſend forth thy light and thy truth to guide me; Thou ſhalt be my guide even unto death, when the ſoul dare not go one ſtep further, then it ſees God going before it, and therefore it ſaith, Lord lead me, guide me: I beſeech you examine as you go along, can you ſay, that in the courſe of your lives this you find; That you walk in a holy dependance upon God for guidance and direction in every ſtep? whatſoever you meddle with, yet your walk is thus in a holy dependance upon God for direction in your buſineſs, and according as the buſineſs is, of leſſe or greater conſequence the heart works more after God for guidance and direction for that buſineſs. But, now, the men of the world

world they are afraid that God should lead them into hard paths, into troublesom waies, and therefore they are shy of Gods guidance; this is the way of wicked hearts, (I say) they are shy of the guidance and direction of God; but a gracious heart saith, let God lead me, and let the way be what it wil. The wicked are guided by their own thoughts, by their own counsels, by the examples of other men, what's most suitable to their own ends; but the way of the Saints is this, Lord, guide me.

Secondly, *Their holy dependance upon God, it is for protection to protect them in what they do.* Lord, I am in the way that thou hast guided me into, I may meet with much trouble and affliction, but Lord, do thou protect me, do thou defend me in this way of thine. As the child walking with the Father, if he hears any noise that doth feare him, he looks up to the Father, and depends upon his Father to be protected: So when a child of God shal in al his waies, walk in a holy dependance upon God for protection, this is to walk with God.

Thirdly, *The Soul depends upon God for assistance in any thing that it undertakes.* Lord, this is the work that thou calleſt me to, Oh let me have ſtrength from thy ſelf in this work, I can do nothing without thee Lord, and let me have assistance from thee. Whereas the wicked, they make fleſh their arm, and therefore there's a curſe pronounc'd againſt them, in *Jer.* 17. 5. verſe, they are ſtrangers to any ſuch work as this, of dependance upon God for assistance: Now and then at a ſpurt, they will ſay, that God muſt help them, and they can do nothing without God: but to have a holy, gracious frame of Spirit, to walk in a holy dependance upon God for assistance in every buſineſs, this is far from the wicked and ungodly.

Fourthly, *The ſoul walks in a holy dependance upon God for a bleſſing upon all it doth. Walk before me, and be upright, I am thine exceeding great reward.* As if God ſhould ſay to *Abraham*, Walk in dependance upon me, I am thy reward, though thou haſt little encouragement in the World, yet look

look up to me for thy reward: so when the soul turneth from men, and the world, and minds not so much what encouragement it hath from the world, but looks up to God, Lord, I depend upon thee for a blessing, and however things seem to go, yet Lord, I look up to thee for the bringing all to a good issue; here's now a soul walking with God.

Walking with God makes a man free and ready in the waies of God.

Seventhly, *One that walks with God, in all his waies of Holiness and Obedience his heart is free in him, he comes off readily to every good work*, he is not hall'd and pull'd to God, but he walks with him. There's a great deal of difference between one that is dragged after another, (as if you should drag a prisoner that hath no mind to go that way) and another that walks up and down with delight and pleasure with you: Tis not enough to walk with God, for to be in the way that God would have you to be, or to do the things that God would have you to do, except your hearts do come off freely in the waies of obedience, except there be a cheerfulness in the waies of obedience, except you choose the waies of holiness as the waies that are most suitable to you, this is the walking with God. In the 119. *Psal.* 45. *I will walk at liberty*, (saith *David*) *for I seek thy precepts*. It's a notable Scripture. The men of the world they think that there is no walking at liberty but for them to satisfie their desires to the uttermost, to walk after their lusts, which is the Scripture phrase: No but saith *David*, my liberty is this, I seek thy precepts. A carnal heart thinks it is the greatest bondage in the world for to seek the precepts of God, and to conform to Gods precepts, that I must walk according to rule, that's a bondage: No, I'le walk at liberty, for I seek thy precepts. It's an excellent argument of grace in the heart, to account the precepts of God to be the greatest liberty to the soul. When I am in the

waies of sin, I am in the waies of bondage, I am a slave to Satan; but when I seek thy precepts, I am at liberty. As a man when he is walking up and down in the fields, he is at liberty. So when the soul is walking with God it is at liberty, but when the soul is walking without God it is in a dungeon, a prison; but (I say) when it walks with God it is at liberty, it comes off freely in all the waies of obedience.

Walking with God consists in communion with God.

Eighthly, Walking with God consists in the *converse and communion that the soul hath with him in holy duties*; There are the special walks of the soul with God, and of God with the soul in the duties of holy worship. In the 18. of *Levit.* 4. saith the Lord there, *Ye shall do my Judgments, and keep mine ordinances, to WALK therein, I am the Lord your God.* You must *Walk* in Gods Ordinances, the Ordinances of God they are the *Walks* of a gracious soul, and there the soul meets with God, in the 26. of *Levit.* 11, 12. It's a notable Scripture to shew that in Gods Ordinances there the soul meets with God. *And I will set my tabernacle amongst you, and my soul shal not abhor you*, that is, shal *delight* in you, *And I wil WALK among you, and wil be your God, and ye shal be my people. I wil set my Tabernacle amongst you*; What's that? That is, mine Ordinances, you shal enjoy mine Ordinances, you shal have the duties of my Worship, and I wil *walk* among you: then God walks among us when we enjoy his Ordinances. So that you see in the 18. of *Levit.* there God saith, *You shall walk* in mine Ordinances, the Ordinances are the Godly mans walk: then in the 26. of *Levit.* the Ordinances are Gods walk; so that we see they walk the same way, and there God and a gracious heart meet together. The Churches enjoying Ordinances are the Candlesticks that we read of in the 1 of *Revel.* 13. *In the midst of the Seven golden Candlesticks was one like unto the Son of man, clothed with a garment down to*

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the feet and gird about the paps with a golden girdle: The Lord Jesus Christ is in the midst of the Candlesticks; that is, in the midst of the Churches, where there are the Ordinances of God, there he is, and if you would walk with him you must find him there; in the 68. *Psal.* 24. there likewise you may see what the way of a gracious heart is in walking with God, *They have seen thy goings, O God, even the going of my God, my King,* (where?) *in the Sanctuary.* If you would walk with another you must know where his goings are, observe where he uses to walk, and be going there. They have seen thy going, O God, even the goings of my God, my King, in the *Sanctuary*; there's the goings of God, if you would meet with God and walk with him, it must be in the Sanctuary, it must be in his Ordinances. In the 7. of *Cant.* 5. verse, it is said, *That the King* (speaking of Christ) *is held in the galleries*; now what's that but in the Ordinances? that's as it were the galleries of the great King of heaven and Earth. And you know Princes and great men, they have their sumptuous galleries wherein they use to walk, and only cheif favorites are permitted and suffered to be there to walk up and down: *The King is* HELD *in his galleries*: that is, when Jesus Christ is in Communion with his Saints in his Ordinances, in the duties of Worship: Oh 'tis the most pleasant gallerie to walk in that he hath, it's as pleasant a gallery as he hath in Heaven it's self, Oh! he loves to be there, The King is *Held* there. Oh! many a sweet and comfortable turn hath a gracious heart in these galleries, that is in the Ordinances and Duties of Worship in walking with Jesus Christ.

When the soul is exercised in the Ordinances, it hath converse with Christ, it hearkens what Christ saith, and Christ hearkens what such a soul saith, I will hearken what he wil say, and the soul knows the voice of Christ, 5. *Cant.* 2. *It is the voice of my beloved*, saith the Spouse. Oh it knows what the voice of Chist is when they walk together in Ordinances: Christ speaks to the soul, and the soul knows his voice, and the soul speaks again to Jesus Christ,

there is a bleſſed converſe between them, Chriſt lets himſelf into the heart, and the heart opens its ſelf to Chriſt, Oh! the Communion that a gracious heart hath with Jeſus Chriſt in Ordinances it is unſpeakable! Only thoſe that are acquainted with it underſtand what the meaning of converſing with God there means; It is with many even as it was with *Adam*, that when God came to walk in the garden, we read that he was hid in the buſh: The Ordinances and Duties of Worſhip are as *Paradice*, as *Eden*; and God comes many times to walk with us, and would feign have communion and converſe with us, yet Oh how many times are many of his ſervants hid in the buſh; they have walked looſly, and contracted ſome guiltineſs upon their ſpirits, and ſo the preſence of God is terrible to them, and the more the voice of God, and the preſence of God is in an Ordinance, the more they are afraid becauſe of ſome guiltineſſe: they are intangled in the buſh when as they ſhould be converſing with God. Oh the difference that there is between ſome Chriſtians and others in the exerciſing themſelves in the Duties of Worſhip! There are ſome that when they are Worſhiping of God, Oh what ſweet and bleſſed terms have they with God, and Communion between God and their ſouls! and others, though (it may be) they have ſome good in them, yet they are intangled in the bryars of the world, and though God be in the midſt of his Ordinances, yet they have no converſe, no communion with him at all.

Walking with God cauſeth the ſoul to follow God more & he reveals himſelf more.

The Ninth Particular is this: *The ſoul that walks with God, as God reveals himſelf unto it ſtill more and more, ſo it follows God more and more, and ſtill ſeeks to glorifie God more and more*, that's walking: There is a progreſſe in the waies of godlineſs where there is a walking. The ſoul when firſt it is led by the hand of Jeſus Chriſt to God, & comes and

walks

walks with him, Oh 'tis sweet and comfortable, but still as God reveals himself more and more to the Soul, so the soul still grows up in Godliness more and more, and still is more holy, and more gracious, and honors God more in the Conversation of it than formerly it hath done, it gets neerer and neerer to Heaven every day; this is to walk with God. There's a notable Scripture in the 63. *Psal.* 8. *David* saith there, *My soul follows hard after thee, O Lord, thy right hand upholdeth me.* As a poor child that is walking with the father, it may be he is weak, and cannot go so fast as it doth desire; but the father puts forth his hand and takes hold of him, and so upholds and strengthens the child, and it follows hard after the father. So 'tis here: Oh Lord, thy right hand upholds me; if it did not uphold me, I could not walk, but thy right hand upholds me, and then my soul follows hard after thee, and so encreases in godliness more and more: *I will praise thee more and more,* saith *David* in another place, speaking of the honor that he desired to give to God in his way, he professed he would still ad to the praise of God, and praise him more and more.

These are the principal things wherein walking with God consists.

Now to all these take in that Consideration that we have mentioned alalong, and that makes it up, That all these are in a constant course of a mans Life, This *Walking with God.*

Some other men that know not what it is to walk with God, perhaps they may come and walk a step or two in Gods Waies, but they quickly turn out again, and they find them tedious and irksom to them: But the heart that walks with God, doth al this that I have named.

That is, Eyes God in al his Waies. Behaves its self as in the presence of God. Walks in the same way God doth. Observes Gods Designs. And so likewise the rest, and all this in the constant course of his life.

It's true, Through the violence of some temptation, there

may chance to be a ſtep aſtray, or there may be perhaps ſome fall in the way; but ſtil the heart is God-ward, and ſtill is towards God, it gets up again, and walks again in the way, it doth not meerly go a ſtep into the way of God as ſome carnal men do; it may be ſometimes when Gods hand is upon them, or upon the hearing of ſome Sermon, then their hearts are a little toueh'd, and they ſeem to be a little froward; but take the conſtant courſe of their lives, and it's in the way of Sin; But the conſtant courſe of the waies of the Saints, are in the waies of God. As now, a Swine may go through a fair meadow, but that's not the place that it doth ſo much regard, but it would be in the mire and dirt, and there it wallows. So it is with many wicked men, they wil come and hear, and pray, and do ſome good duties, this is a Swine in a meadow; but when they come to thoſe waies that may ſatisfie the luſts of the fleſh, there they wallow, that's their proper place, and therefore far from walking with God. A begger wil perhaps follow a man a little way ſo long as he hath hopes of getting any thing by him: but if the man goes ſtil away from him, he turns aſide to another way, he will go no further along with him; ſo 'tis with many men, even many profeſſors they would ſeem to follow God perhaps for comfort, and for ſomething that they would have from him; but if they cannot find preſently what they would have from God, then they turn aſide: whereas (I beſeech you obſerve this) the difference between a friends walking with another out of delight of Communion with him, and a begger that only goes along with another man begging for an alms; The man that goes along begging for the alms he doth not regard the company of this man any further than he may have hopes of an almes from him, if he cannot have what he would have, or if he have once what he would have, he turns aſide from the man: But a friend that is walking with his friend, that that ſatiſfies him is, the company of his friend, and the converſe that he hath with him while he is walking, and ſo he goes

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on in a constant way, and walks to the end of the place where his friend is to go, and is sorry that the walk is so short, and still desires to converse with his friend: So I say, this is the difference for all the world in Professors, there are some that have some touch of conscience, and they see there is no way for them if they have not mercy from God but they must perish, and perhaps they will be seeking of God, and following of God, and crying to God for mercy: but if they have not comfort according as they expect they turn away from him, and seek for comfort other waies: But a gracious heart that is indeed turned to God, it doth not only seek to God for mercy for its self that it might be delivered from misery, but it sees an excellency in God, and finds sweetness in Converse and Communion with God, and loves the presence of God, and this is the ground of the constancy of his heart in the waies of holiness, Because it loves so much of the presence of God, and Communion with God, it is for God himself that the soul is in those waies, and such a one will hold out in the waies of God. Indeed one that meerly serves God in a servile way, and seeks himself only in seeking of God, such a one (I say) wil be ready to turn aside; but where the soul walks with God out of a sence of Communion, Sweetness, and good that there is in Communion with God, such a one goes on in a constant way to the end, and is not tir'd in the waies of God as others are. You know, If you be walking from place to place, if you have good company with you, you are not weary, you account the journy nothing, why? because you have good company, and especially if you have good discourse all along too; so it is with Christians. Oh the waies of God come to be very easie to them upon this ground, and so they hold out.

CHAP.

CHAP. V.

Twelve ſeveral Excellencies of walking with God, Opened.

THe next thing is, *The Excellency that there is in walking with God.*

The Firſt Excellency.

And this may be in the firſt place: *The walking with God.* Oh there is an Excellency in it: If it were only this, That it makes the waies of God eaſie: All the waies of God, how eaſie are they to the ſoul that knows what this means, [*Of walking with God*] that hath God in his company continually, Oh the eaſineſs that there is in the Waies of God! it's that that is worth a world, and it's a very grievous and ſad condition that men and women are in, who have convinced conſciences, and dare not wilfully go out of Gods waies, but are alwaies drooping, and find them grievous and tedious to them: But it is becauſe they have not communion with God in them; they are in them meerly upon neceſſity, becauſe they ought to be in them. But the Saints find the waies of God more eaſie to them, for they have alwaies good company with them. *When I awake I am alwaies with thee*, ſaith *David*. The very nights are pleaſant unto them: when he awakes, ſtil he is with God. There's many men and women cannot lie alone; thoſe that cannot ſleep, when they awake, if they have no company with them the nights are tedious; but if they cannot ſleep, and yet when they awake, they have ſome with them, the nights are not ſo tedious to them: When I awake I am ever with thee, ſaith *David* concerning God. That's the firſt thing, for the Excellency of this walking with God.

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The second Excellency.

But secondly, This walking with God, it is, *most honorable.* Oh 'tis an honorable thing to walk with God. Attendance upon Kings and Princes we know is honorable; The Maids of honor, that do but attend upon a Queen, it's a great honor; the attendence upon a King, yea upon Noble-Men: But now, not only attendance, but free converse with Princes, that's more than meer attendance; to walk with an Emperour as a friend up and down in his Galleries, in his Gardens, in his Orchard. So it is with the Saints, *Abraham* is called Gods friend. *You are not my servants, but my friends,* saith Christ. God admits the soul to come as a friend and to have converse with him, Oh! this is honorable. They were accounted blessed that were in the presence of *Solomon,* that were but his servants to wait at his Table; much more to sit at his Table, to see the order of *Solomons* Table: Then to be alwaies with God, and walking with him, what a blessed and honorable thing is this! It is the honour of Angels themselves, that they do but see the face of God, the Angels that are in Heaven do behold the face of God; what honour is it then for Christians to be alwaies walking with God? Honor! 'tis that that is the great honor and happinesse of the Church when she shal be in her glory. Mark how Christ doth expresse himself, in *Revel.* 3. 4. *Thou hast a few names even in* Sardis, *which have not defiled their garments.* What's promised to them? *and they shall walk with me in white; for they are worthy.* There shal be a glory put upon them, and they shal walk with me, for they are worthy. The walking with Christ, that's the greatest honor that Christ could promise unto them. And so in the 14. of the *Revelation,* it's said of those that stood upon Mount Sion with the Lamb, having harps in their hands, and singing of a new song, in the 4. verse, *These are they that are not defiled with women, for they are Virgins; these are they which follow the Lamb*

Lamb whithersoever he goes, these were redeemed from among men; being the first fruit unto God and to the Lamb. They follow the lamb whithersoever he goes: This is the honor that is put upon them: Oh the walking with God it is most honorable.

The third Excellency.

Thirdly, The Excellenncy of walking with God consists in this, *In the blessed satisfaction that the soul must needs have in walking with him*: to walk with Iite its self, with glory, with happiness, and that in a constant way, this must needs satisfie the soul, must I say bring inconceivable satisfaction and peace unto the soul thus walking with him. You know what *Philip* said, *Let us see the Father, and it sufficeth us*: What, would it suffice *Philip* to see God? Oh then! not only to see him, but to walk, and be continually with him. People will run many times but to have sight of a great man; but to be admitted into the same roome and to walk with him, this is more, in the 23. of *Exod.* 14. *And he said, my presence shal go with thee, and I will give thee rest*: God promised to *Moses* that his presence should be with him, and then when the presence of God is with the soul, Oh the rest that the soul hath by the presence of God! Oh the lettings out of joy that there must needs be to the heart that walks with God! in the 38. *Psal.* 8. 9. *They shal be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the Rivers of thy pleasures; for with thee is the fountain of life: In thy light shal we see light.* Certainly where God walks there is a glorious light round about, that such a soul never walks in darkness, the light of God shines about it; as we read of those that walked with Christ to Emaus, the text saith, *Their hearts burned within them.* Certainly the hearts of the Saints walking with God must needs be fild with those influences from God that must make their hearts glow within them while they are walking with him: in *Psal.* 89. 15, 16. you have a notable Scripture there about the satisfaction of the soul in walking

walking with God, *blessed are the people that know the joyfull sound: they shall walk O Lord in the light of thy countinance, In thy Name shal they rejoyce all the day, and in thy righteousnes shal they be exalted.* Those that walk with God they walk in the light of Gods Countenance, and in Gods Name shal they rejoyce al the day, and in his righteousnes shall they be exalted. Oh! a blessed thing it is to walk with God. The speech of that noble Marquess *Galiatius* that was of great birth in *Italy*, and forsaking all his honors and friends and coming to *Geneva*, he had this expression, saith he, upon a time feeling his sweet converse with God, *Cursed (saith he) be that man that accounts all the gold and silver in the world worth one daies enjoyment of Communion with Jesus Christ.* He had left a great deal of gold and silver, the Pope himself was a neer kinsman to him, and great possessions and kindred he had, and left it all to come to *Geneva* to professe the truth there, and he found al recompenced in Communion with Christ and his heart was so ful with it, that he even cursed those that should account all the gold and silver in the world worth the enjoyment of one hours communion with Christ: Oh an hours walking with Christ is more than all the world. I appeal to those souls that have been acquainted with this, whether would you have lost such an hour that you have been conversing with God for all the world? what would you take for the enjoyment of such an hour as that is? Oh not thousand thousands of worlds a gracious heart would not take for some hours that it hath in enjoyment of communion with God in walking with him; Oh there's infinite sweetnes in walking with God. There's a great deal of good to be had in walking with the Saints, as sometimes I have told you of Dr. *Taylor* that was the Martyr, when he came to prison he rejoyced that ever he was put in prison there to meet with that Angel of God *John Bradford*: Now if it be comfortable to have communion with the Saints though in prison, Oh how sweet is it to have communion with God in walking with him! I remember I have read of a King, that

once beholding *Plato* walking up and down with other Phyloſophers, he cries out thus: *Oh life! this is life and true happineſs; yonder is true happineſs*: he did not look upon his Kingdom as affording a life to him, and as affording that happineſs as he did beleeve *Plato* and the Phyloſophers had converſing one with another about Phyloſphie; as if he ſhould ſay, 'tis not the Kings of the earth that live the happy lives, but theſe Phyloſophers that walk and converſe thus one with another. Oh then what life and happineſs it is for the ſoul to walk up and down with God, and to converſe with God himſelf! what though thou walkeſt in the vally of Bacha, yea what though thou walkeſt in the ſhadow of death in reſpect of outward afflictions, yet walking with God is that that will ſhine upon thee, and wil ſweeten thy heart even when thou art walking in the vally of Bacha, and in the ſhadow of death. In the 7. of the *Revel*, Se whether Jeſus Chriſt leads the ſoul in walking with him, *The Lamb which is in the midſt of the Throne ſhal feed them, and ſhal lead them unto living fountains of waters, and God ſhal wipe away al tears from their eyes.* Thus when thou walkeſt with Jeſus Chriſt, he leads thee to the living fountains of waters that comfort thee; the comforts that thou hadſt in the world were but as dirty puddles; but thoſe comforts that thou haſt in Chriſt when thou walkeſt with him, they are the fountain of living waters. That's the third thing wherein the excellency of walking with God conſiſts, The abundance of ſoul-ſatisfaction that the heart hath in God.

The fourth Excellency.

The fourth Excellency that there is in walking with God is this, *It's a ſpecial part of the covenant on our part that God doth make with us, upon which the very bleſſing of the covenant doth in great part depend*: as that Scripture in the 17. of *Gen* doth clearly ſhew, where God is coming to make a covenant with *Abraham*, and to be a God to him and to his ſeed;

seed; what's that God requires of *Abraham* now? *Walk before me, and be upright*; Then I am God all-sufficient, and I enter into covenant with you, to be a God to you, and a God to your seed, *Walk before me and be upright.* As if that were all the thing that God look's at, that you should walk with him and be upright: [then] you shal have the blessing of the Covenant. Oh this is a great excellency, that it is a special part of the Covenant that God makes with his people on their part: and then on his part, he will be a God unto them. What was it that God requir'd in the 6. of *Micah*, 6, 7. verses, there you may see how God Prizes walking with him, that it's the great thing that God doth look at, whereas there were some that said, *Wherewith shall I come before the Lord, and bow my self before the high God? shall I come before him with burnt offerings? with Calves of a year old? will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of Oyl? shal I give my first born for my transgression, the fruit of my body for the sin of my soul?* What shal I do to please God? Mark in the 8. verse, *He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do Justly, and to love Mercy, and to WALK humbly with thy God?* As if he should say, This is the great thing, to *walk* with thy God; not only to exercise some particular grace of thy Justice, and Mercy, but in general, to walk with thy God; Never tel me of any thing that you would do for me, but in the constant course of thy life, walk humbly with thy God. This therefore was the comfort of *Hezekiah* when he had the message of death come to him, in the 38. of *Isa.* *Remember O Lord* (saith he) *how I have walked before thee in truth, and with a perfect heart, be turned his face to the wall, and* (the text saith) *he wept* (it was for joy.) as if he should say, Lord, it's true there hath been many infirmities in me; but Lord, I have walked before thee in truth, and with a perfect heart; as if he should say, I may boldly challenge, and I do come now Lord to challenge the good of the Covenant, that thou wouldst remember me according to the riches of thy mercy, for Lord

I have walked with thee: as if he should say, Lord, was not that the thing that thou didst require of my Father *Abraham*? why Lord, I have walked before thee, and I have been upright in some measure; therefore Lord, be a God all-sufficient to me, Lord, remember thy Covenant, be a God to me, be All in all to me because of this. Oh my brethren! Is not this worth ten thousand thousand worlds, That the soul may be able to appeal to God that it hath done that which is a special thing that is requir'd in the Covenant on our parts; and so upon it may have the assurance of Gods performing the Covenant on his part.

The Fifth Excellency.

And then the fifth thing is, *There is a blessed safety in walking with God*, As in the 23. *Psal.* 4. there see the Prophet *David* that was a man much exercised in walking with God, saith he, *Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff doth comfort me*; I am walking with thee, and though I be walking in the shadow of death, I'le therefore fear no evil. Now is it not a blessed thing to be in safety alwaies with God? And in the 138. *Psal.* 7. saith *David*, *Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies; and thy right hand shall save me.* No matter what the trouble be so God be with the soul; he that walks uprightly walks surely, in the 10. of the *Proverbs*, 9. whereas it's said of the wicked that they walk upon a snare continually: in the 18. of *Job*, 8. (*The wicked walk upon a snare*: The wales of wickedness that you walk in, they may seem to be pleasant and comfortable to you, but certainly you are upon a snare, and you may be catch'd and undone forever, though perhaps thou hast escap'd all this while, yet thou art in continual danger, Every step (I say) thou goest on in the wales of sin, thou art upon a snare, and in danger to be catch'd to thy eternal destruction; But he that walks uprightly,

rightly, he walks surely, and this is a great excellency, for a man to walk surely, I know I am in my way for I am with God: A child doth not fear what way soever it goes in, if he can but see his father. Now the soul may know surely, I am in the right way, I am with God; and I am safe what ever danger comes, for I am walking with God.

The Sixth Excellency.

The sixth Excellency that there is in walking with God is this, *From hence the soul comes to enjoy a holy boldness and a holy familiarity with God.* It may be when the soul comes first to God, the presence of the great God strikes some fear, there is some dread of the Majesty of God; But when the soul hath used to converse with him, there is a holy familiarity that the soul hath with God, and a holy boldnesse, it can have free liberty to say any thing to him now; and this is the reason that some now that never knew what the spirit of prayer meant, and what the liberty of the soul in opening its self to God meant before, yet when they have come to be acquainted with the waies of God; Oh what liberty have they then in their spirits to open their hearts to God, yea, they can open their hearts to God as one friend to another. I remember its said of *Luther*, that whenever he was praying, he could speak to God as to his friend, In *Job.* 22. 21. *Acquaint now thy self with Him, and be at peace.* The soul comes to have an acquaintance with God, Oh what a phrase is here! What, acquaint our selves with God, that God should be our acquaintance! I, God is willing to be the acquaintance of the poorest Christian in the world, poor men and women, and Servants, and others that perhaps some rich men that is by them wil scorn their acquaintance, but they account them rather (as it's spoken of some vile people) fit to be set with the dogs of the flock, yea, perhaps though they be poor godly people, yet they think it too much debasing themselves to have any kind of acquaintance with them. Well, but the infinite

God

God though he is so high that he humble himself to behold the very things that are done in Heaven, yet this God thinks not much to be one of thy acquaintance, to be of the acquaintance of any one that hath any godliness in them; when we see a great man, a man of parts and honor come to some poor man and shake him by the hand, we wil say, Look what an humble man is this, that will be so familiar with the meaneſt of all. Oh! now acquaint thy self with God, This is the blessedness of walking with God; the soul comes to have a familiar converse with God, and holy boldness.

The Seventh Excellency.

The seventh benefit or Excellency that there is in walking with God is this, *The Communication of Gods secrets.* He that walks with God shal come to know the mind of God. It's impossible for a man to take delight in walking with another but he must discover secrets from him; there's never any true friendship where there is a closeness of spirit. But where there is true friendship they wil take one another and walk together, and open their hearts each to other: this is comfortable walking indeed. Thus it is in walking with God, this is the blessing of it, such souls they have the secrets of God revealed to them, they come to know much of the mind of God; though they are weak in their natural parts, yet (I say) they come to know much of Gods mind because they are with God. We reade in the 13. of *Proverbs*, 20. vers. saith the holy Ghost there, *He that walketh with wise men shall be wise.* Then what shall he be that walks with God? Surely if there be wisdom to be learned from our walking with wise men, then there is wisdom to be learn'd in walking with God: 'Tis from hence that men that are so weak in parts come to have such excellent knowledg in the great mysteries of the Gospel, and you wonder at it; you see such a mean servant that a while ago could understand nothing at all; yet now comes to

understand

understand the great mysteries of the Gospel, and that beyond many great Scholers: How comes this to pass? He walks with the God of wisdom, and the God of wisdom doth delight to let out himself to him, and to open his heart to him, they come to know the counsels of God because they walk with him; those Christians that keep close to God in a holy conversation walking with him, certainly they come to know more of the mind of God than others do; others that walk loosly they know little of the great mysteries of the Gospel, they may talk something of them, but certainly they have not a spiritual insight into the Great mysteries of the Gospel so as those have that walk with God.

The eighth Excellency.

The eighth benefit of walking with God it is, *That such find favour in Gods eyes for granting their petitions; for to hear them in their prayers.* In the 37. *Psal.* 4. ver. *Delight thy self in the Lord, & he shal give thee the desire of thine heart*; walk with God, and enjoy converse and communion with him, so as to delight thy self with him, and he wil give thee thy hearts desire, thou shalt have what thou wouldst have. As now, if a man have a petition to give to any great man, If he can but observe him in his walks, then he thinks that surely when he may have such an opportunity, now to present it as he hopes to have audiance, and acceptance of the petition. I remember I have read of one that offered to give a great sum of mony that he might have but liberty to whisper any thing in the Kings eare every day, why? because thereby he thought that he should have a great many people come to him to desire his help for to prefer their petitions, and if he might have but that liberty he should get enough that way. Now the soul that hath the liberty of walking with God, what a privileg hath he? and what opportunities to present petitions to God? and the Lord delights in hearing of them. If a King will admit a man to walk with him, surely such a man whatsoever he presents it's

it's like to speed. Now my brethren, upon this ground it is thus: you shal see a great deal of difference in a formal professor's prayer, & the prayer of a godly man that walks with God; the difference in the prayers of these two is thus: I'le set it out by this similitude. You have your beggers, and they pray for an alms, but they stand at the door; but if you have a special friend, an acquaintance that shal come to desire a favour from you, the door is opened for him, you carry him into the Parlour, and there he opens his mind to you, he hath a great deal of priviledg more than the other: Both come to ask a favour from you, but one stands at the door, and the other is let into the Porlour and walks up and down there, and there opens his mind to you. Just for al the world is there this difference between the prayers of formal professors, and the prayers of those that walk with God: Those that make but a meer profession of Religion, they wil pray as others do, but they are like beggers at the door, they see not Gods face all the while, they knock it may be, but the door is not opened for them to come in: But a gracious heart that walks with God, doth not only stand knocking at the door, but it is opened and he comes into the Presence Chamber, and there saith God, What is thy requeſt O thou soul? As if a friend should hear another that is his dear friend stand knocking at the door, he presently opens the door and carries him into the best room that he hath, and there saith, Tell me what it is that you would have, I am not able to deny you; and this is the priviledg of those that are gracious and holy, that walk with God: they have much priviledg in prayer, much benefit that way, and freedom with God, & assurance of Gods granting of their petitions.

The ninth Excellency.

In the ninth place, There's this Excellency in the souls walking with God, *There must needs be a glory put upon the soul.*

As

As it was with *Moses*, he went up and was but with God fourty daies upon the mount, and when he came down, his face did shine that the people were not able to behold it: God appeared in a visible manner to him; But spiritually it's true also, the soul that is conversing with God fourty daies, yea, in the constant course of his life, hath a beauty a lustre, a glory put upon it, and such a lustre and glory that those that have enlightened consciences and yet are guilty they are scarce able to bear the sight of them: As I appeal to you, when you have given liberty to some way of sin, and you have come into the presence of those that have been godly and walked very close with God, hath it not struck a terror to you? for there is a glory and beauty upon those souls that do walk close with God, they do shine in the midst of a crooked and perverse generation. What's the glory of Heaven but the reflection of Gods presence upon Heaven that makes it so glorious? And in its measure a gracious heart that walks close with God hath the glory of Heaven upon it.

The Tenth Excellency.

Tenthly, *Gods presence doth mightily stir every grace, draw forth every grace*: (and that I lay down as another distinct head in the excellency of walking with God.) That it draws forth every grace, the graces of the Spirit of God are alwaies kept in action: as now, fire will draw fire. The Lord being of infinite holiness, when the heart is holy it being in the presence of God walking with him, (I say,) all holiness must needs be drawn forth, and must be acted; and this will put a mighty [illegible] while they have not only grace in their hearts [illegible] this is a great blessing to have our graces acted, drawn forth, and enlarged, and this is the benefit of walking with God.

The Eleventh Excellency.

And besides, *The presence of God, and familiarity of the soul in walking with him, will make the presence of God, neither at death or judgment shal ever be terrible to it.* Those that now walk with God and have much converse with him, (I say) when they come to die, Gods presence shal not be terrible to them; yea, when Jesus Christ shal come in flaming fire to revenge himself upon those that know him not, the presence of Christ shal not be terrible to them: Why? Because they walked with Christ all the daies of their lives: In the 11 of *Hosea* 10. vers. *They shal walk after the Lord he shal roar like a Lyon:* Mark how these two are joyned together: wicked and ungodly men they shal tremble at the roaring of a Lyon: but to the Saints it shal not be terrible to them: And how much is it worth, that when God shal appear in death, and at Judgment here and hereafter, the terrour of God shal be taken away? My brethren, God appears at death, and at the times of Judgment ordinarily in another manner than he doth in the time of prosperity; you see no terror in Gods presence now; but beware of it when death is approaching: wicked men when they lie upon their death beds, how terrible is the presence of God to them then? but those that walk with God shal not find it so: when they come to die, then God appears to them; Now am I going to stand before the great God, to have my eternal state determined one way or other; But what God is this? He is great indeed; but he is my friend, I have had converse with him all the daies of my life: And so, when I must come to Judgment here comes Jesus Christ with his thousands of Angels in glory; but it is Christ that I have conversed with all the daies of my life, this Christ hath been my friend before whom I am. This will be the comfort in walking with God.

The

The twelfth Excellency.

And then, *The end of the walk, that makes it blessed indeed.* Oh! how blessed wil that make it! It's a blessed thing to walk with God now; but when you come to the End of this walk you shal find it blessed indeed. If a man did come to enjoy God at last, though it was through never so many difficulties, yet he had cause to blesse God. If one were going to possess a Kingdom, though his way were never such a difficult way and hard, yet the end of his way would make it comfortable, because it is to go and take a Kingdom: But now, you that are walking with God, you have comfort in your walk, but the end of your walk, oh that wil be glorious indeed! it is to possesse a Kingdom, it is to have the crown of glory set upon your Heads; your communion that you have with God here, it is but as the forerunner of that glorious Communion that you shal enjoy with him together with the Saints and Angels to all eternity.

And thus we have given you the Heads at least of the Excellency that there is in, Walking with God. No marvel though the holy Ghost sets such commendations upon *Enoch*, Above al things, That he walked with God, seeing there is so much good in it. I confesse I had thought not to have left this Head without applying of it, and warming it upon your hearts, that you might walk so with God that you might not lose the comfort, and blessing, and sweet excellency that you have had opened to you in walking with God; only let me say thus much, Be in love with it; Know, there is no such good in any other path, the Devil doth but gul you, and your own hearts, and the world doth but deceive you, if it promise any good in any other way that wil countervail this: Oh no, the walking with God it is the good of a Christian, it's his happinesse, his glory, his commendations; Oh that this may be recorded of you as it was of *Enoch*! *And Enoch walked with God.*

CHAP. VII.

Five Uses of Exhortation, in walking with God.

NOw we proceed. Some Use I shal make of this (briefly) before I go to the third head, about Evidences of walking with God.

The first Use.

First, Bless God that he will be pleased to walk thus with his poor creatures; bless the Lord for his goodness to us: Happy are the Angels that stand before the Lord: How happy are we then that may have this free converse with God! What, we that were not only strangers but enemies to God a while since, now to walke with him. Oh! a blessed thing it is: Let God be magnified for this his goodness to us, even He that humbleth Himself to behold the things that are done in Heaven, do but look upon the things that are done in Heaven, *Psalm.* 113. and yet he will condescend so far to His poor creatures even here on earth, as to walk with them; were we indeed wholly freed from sin it were somewhat; but while we are not only so mean in our selves, but so sinful, and yet that God wil so walk with us, this we have cause to bless God for if we should see his face hereafter, though we should never see him in this world; but that God should not only grant unto us this, That we should hereafter, after a wearisome and tedious pilgrimage here in this world come to see His face, but that we should have so much converse with him here, Oh magnified and blessed be the Name of God for this.

The

The second Use.

Secondly, *What strangers are the most part of the world to this that I am speaking of?* That which I am speaking of it's a riddle to most men in the world, This walking with God is but an empty sound to most men, yea, for the greatest part of the world they walk (as the Scripture speaks) after their own counsels, you shal find divers notable expressions in Scripture of the walk of sinners, of wicked men.

They walk according to their own counsels. They walk after the flesh. They walk after their lust. They walk after the course of the world. They walk in the vanity of their minds. They walk contrary unto God. They walk according to men.

Yea, That's observable unto this, That the holy Ghost condemns, not only walking according to the course of the world, and as men, But to walk in the way of Kings is condemned in Scripture: In 2 *Chron.* 28. 2. It is to follow the course of any men one would think it might be most commendable the following of the King: but here's a charge against *Ahaz* that he walked in the waies of the *Kings* of Israel: and the 2 *Kings*, 17. 8. *They walked in the Statutes of the Heathen*: here's to walk as Kings walk, and then to walk in the Laws of Kings, God would not have any men walk in them any further than they are according to his own Statutes. Not to say, it's according to Law, and I must walk according to Law: No, this is charged to walk according to the practice of Kings, or their Laws being evil. And there's another Scripture in the 1 *Kings*, 15. 26. *He did evil in the sight of the Lord, and walked in the waies of his father, and in his sin wherewith he made Israel to sin.* There's to walk in the way of great men, and that's condemned. Secondly, to walk in the way of the Laws of the places where we live. Thirdly, to walk according to our fathers, that's condemned. And then lastly, to walk according

according to the common course of the world, that's condemned; and yet this is the walk of sinners. And further The Scripture saith, That wicked men they walk in darkness: and they walk after their own imaginations, and in the vanity of their minds, they walk in lies, and their hearts walk after the sight of their own eyes, and they walk after their covetousness: We might mention neer twenty such kind of expressions in Scripture, and these are the walks of sinners: But the waies of the Saints, they are to walk with God, but those that walk in the way of sinners, that is, in the vanity of their minds according to the sight of their own eyes, after their covetousness, and after the flesh, and their lusts, and lasiviousness, and vanity, and such kind of expression as we have in Scripture, Certainly they shal have the end of their walk to be no other but destruction and eternal misery.

The third Use.

Thirdly, *What vile hearts are ours that are so backward to walk with God, seeing God is pleased to admit of his Saints to walk with him?* even those that are godly are to be rebuk'd from hence that they should be so backward to come in to walk with God: It is our glory, That is that that would make our lives comfortable, it would make this wilderness of ours to be a paradice, it would make our Gardens to be Edens, it would make our Houses to be Churches, and make the Church to be a Heaven to us, and yet we are backward unto this. Oh that we would but consider of this when we are in our walk and there have vain thoughts: As ordinarily men that are walking in their pleasant gardens, or it may be pleasant Rooms, Oh the vanity and folly of their thoughts! I may speak to you, who do you walk with al this while; when you are a walking in your galleries, or Parlours, or gardens, or alone in the fields, who are you parlying withal? who are you conversing withal? are not you walking many times with the Devil, and making

king provision for the flesh? you should be walking with God: what are you the Saints of God? doth God offer himself to walk and converse with you, and will you walk with the flesh, and converse with the Devil? and be rouling of sin and wickedness up and down in your thoughts? Oh what a vile and sinful thing is this! The Lord humble you for your sinful walks, humble you that are Saints, you sometimes have had some walks with God, why is it that you walk no more close with God? you complain sometimes of your great business in the world, and occasion to converse with the World that you have no time for your Communion with God; and yet when you are off from the world, and when you have time alone wherein you might converse with God, and when you have walks to the City and from the City again, what Communion might you have with God! But Oh! how backward are our hearts even unto this that is our happiness, and our glory! That's a third Use by way of reproof even to the Saints, which is raised from the consideration of the excellency that there is in our walking with God.

The Fourth Use.

Fourthly, By way of exhortation, *Oh let us keep close to God in our walking with him.* We reade of Peter, that he saw Christ walking upon the water, and he would leap to him to walk with him there: though it were in afflictions to walk with Christ it should be comfortable to us. We reade of Idolators, that they would have their children pass through the fire to get their Idols: Oh let us be willing to pass through any difficulties to get to God, the Lord is willing we should communicate our selves to him, and he is willing to communicate himself to us; the Lord would communicate word for word, promise for promise, imbrace for imbrace, if we would speak to him he would speak to us, if we would let our hearts to him, he would let out his heart to us, if we would promise to him, he would promise

mise to us. The Lord doth often call us to walk with him; As sometimes familiar friends will call one another, Come, let us walk out together, and those that are very familiar and loveing: though they may have some business yet they will lay it aside, seeing their deer friends calls them to walk, they take so much delight in it: many times God our deer friend cals us, Come let us walk out together. When God at any time doth dart in a Heavenly thought into your minds, he doth (as it were) call you to walk with him there, and would have you follow that thought. The following that Heavenly thought that's darted into your minds, that's the answering of Gods call to walk with him. Consider of this one note, Oh do not refuse this, you do not know how your lives may be comforted this way, and your hearts may be strengthened.

The Fift Use.

And then the last thing that I shall name by way of Use is this, *If there be so much Excellency in our walking with God here, what will there be in Heaven then!* If our converse with him in this world be so sweet, Oh how sweet shall our converse with him in Heaven be! when we shal walk with him in white: when we shall have our garments glorious indeed, and our souls fit to converse with God. Now the truth is, we are very unfit to converse with the Lord, because of our blindness and darkness, we do not know God. As now, let an ignorant man come to converse with a learned man, he gets but very little good, for he is not able to put a question to him, nor able to understand what the man saith, especially if he speaks any depth of learning to him. So, many that are very weak when they are in discourse with those that are strong and godly, they are not able to make that use for their discourse as others can, and it's a great excellency for one to be able to improve his converse with some men that have abilities and strength, to be able (I say) to improve their Converse to a great excellency

cellency. Alas! we are not able to improve our converse with God here: but in Heaven we shall be able to improve our converse with God, We shall know as we are known, we shall understand God, if God doth but communicate himself we shall be fit to receive all the beams of his glory that he shall be pleased to let out, Oh that wil be an excellent thing indeed when we shal be alwaies walking with God, and converfing with him continually. Saith *Bernard*, in the gracious visitations of the Spirit of God to his soul, *How sweet if it were not so little!* but then it shal be constant, we shall then follow the Lamb whithersoever he goes, and walk with him in white according as he speaks. Now the Church cries out and saith, *Oh draw us, and we wil run after thee.* The spirit of God had need to draw us here: but then we shal have no such need of drawing, but we shall of our selves, from the inclination of our own hearts, be alwaies walking and converfing with God, we shall have nothing else to do but to walk continually with the Lord, *I will walk in the truth, unite my heart to fear thy Name*: *Psal.* 86. 11. It's an excellent Scripture, I will walk in thy Truth saith the Prophet, Oh unite my heart to the fear of thy Name. As if he should say, I find much sweetness and good in walking in thy Truth here, Oh Lord unite my heart to the fear of thy Name, Lord keep me alwaies here, it's good being here, as *Peter* said when Christ was transfigured in his glory: So, when the soul is walking with God, it saith, it is good being here. Well, when thou comest to Heaven thou shalt alwaies be with the Lord as the Scripture speaks, and therefore from the excellency that thou findest here, learn to long after Heaven, where thou shalt be continually with the Lord; and take only this one note for the setting out of the excellency of Heaven, and I confess only such as have had much sweetness in walking with God here, will understand what I mean by this; As suppose that all those sweet manifestations of God to thy soul here, and all the dictates of the Spirit of God, all those soul ravishing joys that thou hast had,

suppose they were put all together, that thou hadst them all over again at this instant, what a comfortable time would it be! At such a time may some soul (that knows what the meaning of this point is) say, Oh the sweet communion I had with God! I would give a world to have it again: Well, thou hadst it once, but it was quickly gone, and thou hast had it a second and a third time, yea, many times when I have been with God I have had wonderful, & gracious lettings out of God to my soul, Oh that I had them again! Well, suppose thou hadst now in this one quarter of an hour all the comfort and joy that ever thou hadst in all thy life, put all the times together, what a comfortable quarter of an houre would this be! Now in Heaven to all eternity thou shalt have that in a kind infinitely more than that for millions of yeers, even for ever. Oh what will Heaven be! If I should set out Heaven to a carnal man I must tell him of Crowns of glory, And there he shal see glorious sights, he shal be freed from all kind of sorrows, and there he shall have a Kingdom: But if I would set out Heaven to a Saint, I must tell him this, He shall have communion with God, and all those soul-ravishing comforts that he hath had in the presence of God in this world, he shall have them all together, and infinitly more than them, Oh this is that that will make their souls long after Heaven, and set prize upon it.

CHAP. VIII.

Ten Several Evidences of a mans Walking with God.

But having set out unto you the excellency of walking with God, you will say, *Who is it that doth walk with him?* I shal further set out to you the Evidences of those men and Women that do walk with God.

The

The first Evidence

One that walks with God, *Is one that depends not much upon sence or reason in the course of his life*: I say, one that is above the waies of Sence and Reason in his course, he hath received a principle to go higher. Most men in the world they walk according to sence; and therefore the Scripture saith, *They walk according* to the pleasure of their eyes. But now, one that walks with God, his walk lies beyond Sence, and above Reason; though things of Sence seem to go this way or that way, quite crosse to him, yea, though Reason seem to go quite crosse to him, yet still his Heart is not in a hurry, but he hath that that can quiet his Heart though Sence and Reason seem to be contrary: 2 *Cor.* 5. 7. there you shal see the walk of a godly man, *For we walk by faith and not by sight*, saith the Apostle; beyond our sight, either beyond our sight of Sence, or the sight of Reason; *we* walk by faith. But now, this is a great point, a Christian walking by faith, and therefore I intend to speak to that by its self from this very text, (God willing) in another Treatise.

The Second Evidence

One that walks with God, you shal find him in private, the same that he is in publick; whatever holiness doth appear in such a one before others, in his walking in the world, if you trace him and follow him in his private course you shal find him the same man as you do in publick: Why? because he hath not to deal with man so much, he hath to deal with God in al his waies, when he hath any thing to do before others, he walks with God, and when he is alone he is the same man still. In the 101. *Psal.* see what *David* saith there concerning his walk in private in his family, *I will behave my self wisely in a perfect way* (saith he)

Oh when wilt thou come unto me! I will walk within my house with a perfect heart. As if he should say, I will not walk when I am abroad only, with a Perfect heart, but I wil walk within my house with a perfect heart. There are many people that when they are abroad in the world they seem to be very strict in their way, but follow such men to their houses and there you shal find a great deal of difference. You wil find many times as much difference between the course of men when they are abroad, and in their house, as you find in their cloaths; you shal have many men and women when they go abroad they wil be very neat, and though they have but little means, yet they wil lay it upon their backs so that they may be fine abroad; but come to them in their families, and they care not what cloaths they weare there: It is just so in regard of their lives, their lives have as much difference as their cloaths: When they are abroad then they put a good face on things and seem to be very fair in their conversations, and speak good things, but at home there they are froward and perverse, and perhaps in their passions, wil swear, there they are prophane, and ungodly, and vent their corruptions in a most ungodly manner; doest thou walk with God? If thou hadst to deal with God thou wouldst be the same in thy family that thou art abroad, that thy wife, children, and servants in thy family might give as good a testimony of thee as when thou art abroad with others: Yea, and if ye could retire with them into their very closets you should find them the same there in any duties of Religion. You shal have many when they come abroad and joyn with others, Oh how enlarged are they! yet dead and dul when they are at home either in family or closet, yea their own consciences tels them so. Those that walk with God wil be as spiritual in the one as in the other; it may be when they be with others, because they are to be the mouth of others they wil suite themselves according to those they pray with; yet when they are alone

and

and in their family their hearts are as ſpiritual and as holy in their duties as when they are with others: why? becauſe they have to deal with God in al: and that's another Evidence of one that walk with God, that he is the ſame in private as he is in publick.

The third Evidence

A man that walks with God hath a ſerious ſpirit: walking with God wil compoſe the ſpirits of men and women, wil take off that looſneſs and vanity of ſpirit: Therefore walking in the vanity of the mind, that's quite croſſe to walking with God; as in the 4. of the *Ephe.* 17. there it's ſpoken of wicked men, it's ſaid that they walk in the vanity of their minds: Al wicked men they vvalk in the vanity of their minds; then al thoſe that walk with God walk in the ſerioufneſs of their minds: it muſt needs be that they muſt have a ſerioufneſs of ſpirit in al their waies, for it's with God that they have to deal withal, they take not that liberty to run this way or that way as others do. If ſervants be walking one with another they can take liberty to go out of their way and talk with this or the other body as they pleaſe: But if a ſervant walk with his Maſter or Miſtres, he muſt not take that liberty but muſt go as they go. So, many that vvalk only vvith the creature they take liberty to run up and dovvn as they pleaſe; but thoſe that vvalk vvith God, they muſt have compoſed ſpirits, and vvalk ſeriouſly, and though they may vvalk ſeriouſly, yet cheerfully: I beſeech you conſider of this: For that Chriſtian knovvs not the vvay of Chriſtian-rejoycing that doth not knovv hovv to mix it vvith ſerioufneſs; yea, *Seneca* that vvas a Heathen could ſay, *Joy, it is a ſerious thing*; there is a kind of ſerioufneſs in true joy, for the joy of a Chriſtian is not frothy, it is a compoſed joy: As thus novv, It's ſerious.

Firſt, A Chriſtian in his joy he is able to command himſelf, he can let out his joy ſo far, and yet at a beck he can com-

command himself to the most spiritual duty in the world from his joy, he doth not profusely let out his heart so as he cannot call it in again. Certainly, thou dost not joy as a Christian if thou canst not take off thy heart from creature joyes, God gives thee liberty to be merry, but so, as to have it under thy command, as thou shalt be able to call thy heart off from it to the most serious duty in the world.

Secondly, He cannnot only command himself to holy duties in the midst of his joy, but he finds himself the fitter for holy duties by it: now this is a serious joy if it be no other than I can command my self off from it, and that that fits me for that which is holy: Christians had need take heed of frothinesse, slightnesse, and vanity, for certainly the walking with God cannot but make them serious, and those that are slight and vain, surely they do not converse with God, for God is such a serious object that it's impossible but it must work a seriousness in the spirits of men.

The Fourth Evidence.

Those that walk with God, they walk in newness of life: For this is not our walk naturally, our walking with God is that that comes upon a mighty converting that God gives to our spirits: our walk naturally it is with our lusts, and with the Devil, and in the way to Hell; but one that walks with God walks in newnesse of life: as the Scripture speaks in the 6. *Rom.* 4. *He walks according to the Rule of the new Creature.* In the 6. *Gal.* 16. *And as many as walk according to this Rule, peace be on them, and mercy.* You will say, What rule doth the Apostle mean here? I confesse ordinarily you have it applied to this, The walk according to the Scriptures: I grant it, that's a truth, That the Word of God should be the Rule of our walk, and of our lives, and those that walk according to that Rule shal have peace. But I do not think that to be the meaning of this text, but the scope is to be taken from the words of the former verse, for saith he in the 15. verse, *In Christ Jesus neither*

neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature. And as many as walk according to this rule, (that is, *According to the rule of the new Creature*; not standing so much upon external things, either Circumcision or Uncircumcision, not standing so much upon outward duties, though in their kind they must be stood upon; But the main thing that is to be stood upon, it is, *The walk of the new Creature*; and those that walk according to the rule of the new Creature, those that act the new Creature in their walk) *peace be unto them.* And that's the fourth thing in the Evidences of a Walker with God; He walks in newness of life, and so according to the rule of the new Creature.

The Fifth Evidence.

When he hath to deal with the Creature he doth quickly passe through the Creature unto God. Any one (I say) that is acquainted with this mystery of godliness in walking with God, though while he is in this world, he hath to deal as other men have, with the Creatures, yet he wil not stick in the Creatures, but soon passes from the Creatures to God: As thus, he receives sweetness from the Creatures as wel as others, but when he hath received, or is in receiving the sweetness of the Creatures, his heart is upon God, Oh the sweetness there is in God! Is the Creature so sweet? how sweet is God then? When he is in company with friends, is it so sweet to have society with men? how sweet is it to have society with God then? And when he hath comforts in a wife; Oh what comfort is there in the comforts of my Husband Jesus Christ! And when he hath comfort in a sweet habitation; Oh what comfort is there in God our habitation! he is not musling in the world, in the creature, but he relies upon God in al that he doth injoy: Now those that when they have any thing in the Creature there they stick; these are not acquainted with this way of walking with God.

The

The sixth Evidence.

A man that walks with God, he loves to be much retir'd from the world. It's true, he must follow his occasions in the world, he doth that in obedience unto God, but except he may have his retired times he knows not how to live, it's true, when he is in his calling he walks with God there, he carries his heart Heavenly: There's a great deal of difference, for one to walk with a friend in company with others, and when they are alone, though it's true, that while the Saints of God live in the world they must converse with the men of the world, and they have somewhat of God there: but though they have somewhat of God there, yet that's not so much as when God and their souls are alone, this is that that is exceeding sweet and comfortable to them, therefore they have their retired times of meditation; and retired times of prayer; as we reade of *Isaac*, he went out into the field to meditate, or to pray, for so meditation and prayer is taken sometimes in Scripture for all one; *I'le powr forth my meditations to thee*, saith *David*: that was his prayer; So, because they should be both joyned together, *Isaac* went out into the field to meditate. Those that walk with God if they live in a house and have no retir'd rooms, they go abroad and have some time or other to be retir'd by themselves; whereas you have other men, they know not how to spend any retired times, when they are alone their minds wander this way or that way, and they gaze after every feather that flies, and it's a prison for them to be alone, and they wonder that men and women will shut up themselves alone, surely its but their melancholliness. Oh poor wretch, thou knowest not what walks they have, they are not alone, all this time, they would be loth to give their retired times for all the times of thy Jollity and Bravery; Thou thinkest if thou beest abroad in company, and there art feasting, and having good cheer, and musick, and talking, and

and laughing that this is a brave life, they would be loth to change their retired times for the times of thy greatest Jolity with thy companions: One that walks with God he loves some retir'd times as wel as to be busie in the busineſſe of the world.

The ſeventh Evidence.

One that walks with God, he is careful to make even his accompts with God, he doth keep his accompts with God even. This is a ſpecial thing in walking with God, when they lie down to conſider, Are my accompts even with God? is there nothing amiſſe between God and my ſoul? what hath been this day between God and my ſoul? For how can two walk together except they be agreed as the Prophet ſaith: Therefore they are very careful to keep their agreement with God. Indeed Jeſus Chriſt the great Reconciler hath firſt reconciled their ſouls to God and ſo they come to walk with him: but then afterwads in the courſe of their lives they muſt keep up their agreement with God, and not to run in areriges with, and ſo to be inſnared in the world, and inſnared in the corruptions of their own hearts, as that men and women wil be, if they be not careful to keep their accompts with God even daily. They wil inſnare their ſouls in the world and in the luſts of their own hearts till God and their ſouls come to be ſtrangers, yea til they be afraid almoſt to think of God: Here's the reaſon that many people are loth to come to prayer, loth to come to duties of communion with God, why? becauſe they have not kept their accompts even with God, but have run in areriges with God, and their hearts are intangled in the world, and in their luſts, and now the preſence of God comes to be terrible to them; Oh poor wretch that thou art, what thou that art a Chriſtian and yet in ſuch a caſe that the preſence of God ſhould be grievous to thee! Oh thy condition is ſad indeed! whereas thou ſhouldſt be glad when thou thinkeſt of God, I am

glad when they said, Come let us go up to the house of the Lord: But one that keeps not his accompts with God even, his retired times are grievous to him, Indeed he dares not but have retired times, I but it's grievous to him, why? because he hath not kept his accompts even with God; But the soul that keeps even with God, Oh that soul rejoyceth in those times, when it is to go to God, or doth but think of God. That's a special thing in a man or womans walking with God, they keep their accompts even: And I beseech you observe it, As it's an Evidence, so it may be given as a Rule to help you to walk with God, Oh be careful of keeping your accompts daily: Though this point that I am treating upon, is perhaps little understood by many, yet if so be that God would by his Spirit work your hearts to this, to keep your accompts even with God, you would know more of the meaning of this point.

The eighth Evidence.

That the more spiritual any Truth is, or any Ordinance is, or any Campany is, the more doth the soul delight in it: One that is used to God, and converses with God, when such a one meets with a truth that hath much of God in it, Oh how it closes with that Truth! when it meets with an ordinance that hath much of God in it, when it meets with Company that hath much of God in it, how doth this soul delight in it! This is sutable to the heart that converses much with God, saith the soul, I have had sweet walks with God, now me thinks I come into such a Company, I see the very Image of God in these, and Oh how sweet and delightsom are these to me! and so for Truths, and Ordinances, the more spiritual they are the more such a one doth delight in them: whereas a carnal heart that walks according to the flesh, in the way of the world, if there be some Truths that have some kind of humanity in them: as now, some solid discourse that shews strength of reason, or strength of judgment in a sermon, he will take

delight

delight in that, if there be any Wit, Rhetorick, Eloquence he takes delight in that; but for ſpiritual truths there's no ſuch delight in them except they be cloathed with ſome humane excellency. But now, thoſe that are ſpiritual, the more ſpiritual any thing is, the more delight they take in it: As for Ordinances, they are but dry meat to thoſe that are carnal except there be ſomething external; bring the Ordinances in the plain ſimplicity of the Goſpel to them, where there is only communion of Saints, ſitting about a Table, and eating a piece of bread, and drinking a little wine, they ſee no excellency there: But a gracious heart, the leſs of man he ſees in an Ordinance, and the more of God, the more he cloſes with them, and takes delight in them; here's one now that walks with God.

The Ninth Evidence.

A man that walks with God, is one that walks in all the Commandements of God. Endeavours to walk in them before him, and blameleſs before men: in the 1 of *Luke*, the 6. it's ſaid of *Zacharias*, and *Elizabeth*, *They were both righteous before God, walking in all the Commandements and Ordinances of the Lord, blameleſs*: here's a walking with God, not only to walk in ſome one thing, but in all Commandements, and Ordinances of God, and not only ſo, but blameleſs before men too; though it's true, the chief work that he hath, it is, in converſe with God, yet he is careful ſo as to be blameleſs before men, becauſe it concerns much the honor of God that he ſhould be blameleſs before men: *Zacharias* and *Elizabeth* they were walkers with God, and their lives are deſcribed ſo that they were conſcionable in all the Commands of God, and walked blameleſs before men. Now as we go along, apply it, Can you ſay, Lord, Thou that knoweſt all things, knoweſt, that there's no command of thine, nor no Ordinance of thine, but my ſoul cloſes with, and I deſire to ſpend my life in them, and to walk blamelesſly before men? There's a great many that

speak much of walking before God, and of the Ordinances of God, and yet come to them before men, and they are careless and negligent: (do but hearken to what the Lord speaks this day to thee) Certainly thou never knewest what it was to walk with God except thou doest walk blamelessly before men too.

The Tenth Evidence, Opened in five Particulars.

See but how the Scripture describes the walk of the Saints with God; there are some four or five particulars that I shal insist upon, wherein I shal open some Scriptures, describing the Saints walk with God.

As first, Their walk it is a walk of Humility, a way very humble. The heart that walks with God must needs be very humble in the presence of God; you know the place in the 6. of *Micah*, *He hath shewn thee, O man, what he would have thee to do, To walk humbly with thy God*: that's more than the offering of thousands of Lambs, or ten thousand Rivers of Oyl, To walk humbly with thy God: A proud man or woman never knows what it is to walk with God. But the walking with God causes much humility, there's no such thing in the world to humble the heart of a man as to have converse with God, do you see a man proud and haughty, and high in his carriage, surely you may conclude this man hath little converse with God: saith *Job*, *I have heard of thee by the hearing of the ear, but now have mine eyes seen thee*: what then? *I abhor my self in dust & ashes.*

Secondly, Another thing that the Scripture speaks of the walk of a Christian with God, it is, *Uprightness*; *Walk before me, and be upright.* I might give you twenty Scriptures for that, how up rightness is the walk of a Christian with God: I'le give you only one about this, and that is in the 2. Epist. of *John*, 3. verse, there it is expresst in the new Testament, by *walking in the truth*: and so sometimes in the Old, *the walking in uprightness*, and *walking in the Truth*, is somewhat the same: *I rejoyced greatly* (saith the Apostle) when

when the Brethren came and testified of the truth that is in thee, even as thou walkest in the truth: So that this surely hath reference unto walking according to the truth of the gospel in the truth and sincerity of our hearts: *They testified of the truth that is in thee*: That is, the Word of the Gospel that did prevail in thy heart, and prevailing in thy heart thou didst walk in the strength and power of that Truth, & according to the truth; here's a walking with God. And no marvel though the soul of this man was in so good a condition as indeed it was; for you find in the 2. verse of this Epistle a very strange expression of *John* concerning this *Gaius*: what doth he say of him? *I wish* (saith he) *above all things, that thou mayest prosper and be in health even as thy soul prospereth.* It seems this *Gaius* had but a poor, weak, sickly body: but a very good soul he was; and saith *John*, I wish that thou mayest prosper even as thy soul prospereth, Oh that thou hadst but as good a body as a soul! It's a very strange speech. It were a curse to many of you I am afraid. But *John* could say concerning *Gaius*, Oh that this man *Gaius* had as good a body as he hath a soul! And how came he to have his soul to prosper? He walked in the truth, and according to the truth; and al that he did was in the truth and sincerity of his heart, hence his soul came to prosper: and those that have but very weak parts, yet if they walk in the truth, their souls wil prosper.

The Third thing is, *Walking in the fear of God.* And indeed, these two are very neer a kin one to another, so you have it in the 5. of *Nehe.* 9. verse, *Also I said it is not good that ye do, Ought ye not to WALK in the fear of our God?* and he gives an argument there, *Because of the reproach of the Heathen.* So may I say to all Christians, that would profess themselves Christians and godly; ought not ye to walk in the fear of our God? whatsoever other men do, they do thus and thus, and seek to follow their own ends and wayes, but ought not YE to walk in the fear of our God? that's the walk of a Christian, the fear of God it is continually upon him. And observe, we read in the 9. of

of the *Acts*, of the walk of the Christians in the Primitive times upon which they came so to grow up in the waies of godliness as they did, at the 31. verse, the text saith, *Then had the Churches rest throughout all Judea, & Gallilee, and Samaria, and were edified*; (and what then?) *They walked in the fear of the Lord, and in the comfort of the holy Ghost, and so came to be multiplied.* Its an excellent Scripture; would you be built up in godliness? let the fear of God be upon you, and if you walk in the fear of God, you will walk in the joy of the holy Ghost.

Obj. You will say, *Fear, that may hinder our joy.*

Ans. No, But the way to have true joy in the holy Ghost it is, To walk in the fear of God, and though you have a company of vaine and wanton spirits, that are nothing but for Jolity and Mirth, they cannot admit of any kind of seriousness (that we spake to before:) But certainly their Joylity it's but frothy and carnal, but those have the best Joy in their hearts that walk most in the fear of God. When I see a Christian have the fear of God upon him, and that in the whol course of his life, then he will have much of the comfort of the holy Ghost.

Fourthly, *The comfort of the holy Ghost it's joyned with the fear of God*: and if you see any that talk never so much of the joy that they have; it's but a frothy carnal joy except the fear of God be upon them; Oh it will be a means to convince others of the excellency of the waies of God when they shall see Christians walk in the fear of God; thus saith the text, *they were multiplied*; there were many that were convinc'd by it and did joyn with them, because they did see such a beauty and excellency in their way, walking in the fear of God and in the joy of the holy Ghost: and this was at a time when they had much rest; many people it may be when they are in danger, then they wil seem to walk in the fear of God: but mark, this was in a time when this people was freed from their danger, then they walked in the fear of the Lord; and in the joy of the holy Ghost, that was encreased in them: And this is the

walk

walk of the Saints in their walking with God.

Two or three things more I shal mention. As now,

The walk that they walk, it's *above*: The way of the Saints it is on high it's a walk above the world, they keep themselves on high aloft in a spiritual way: it's true, their hearts are humble before God, and yet they are on high too; though they look not upon themselves as worthy of the least crumb of bread, yet they look upon themselves again as too good to be vassals to the world, or to their lusts; and they look upon themselves as being set by God in too high a condition to be satisfied with all the world to be their portion; their hearts are lifted up on high to converse with the most high God, and so they come to be delivered from the snares of death that are below.

Yea and also, They endeavor to walk as Christ walked: as in the 1 Epist. of *John*, 2 6, *They walk as Christ himself walked, those that walk with God.* Who did ever walk with God so as Christ did? who had ever that fellowship with the Father and the Son so as Christ had? The Saints they labor to walk so as Christ walked, to look upon Christ as the pattern of their lives. And so as Christ was anointed with the oyl of joy and gladness above his fellows; so they come to have some of the oyntment run down upon them, they come to have somewhat of that communion that Jesus Christ had with the Father, Christ had much communion with the Father, in the constant course of his life: Now the Saints laboring to walk as Christ walked, so they come to have Communion with God. The Lord bring you into this walk, and keep you in such a blessed walk as this is.

Now for the Rules of Direction in this our walking with God, that's to be our subject in the next Chapter.

CHAP.

CHAP. IX.

Twelve Rules of Direction for walking with God.

WHat Rules should be observed for a Christian's walking with God? You wil say to me, You have shewed to us, *That it is a most blessed thing to walk with God*, and we are convinced of it: But what Rules may there be given for it?

The first Rule.

Be sure of this, *That there be no way of sin in thee.* Take heed of giving way to any sin, especially known sin, though it be a little one, though it should be but a sin of omission, the giving way to any known sin, will make the presence of God terrible, and make al thy duties empty; wil estrange God from thy soul: there's more evil in it than thou art aware of, thou canst have no communion with God while thou art in any way of sin, especially if it be against Light, The *least* sin that is that a Christian gives way unto, is like a thorn in a mans Foot, but a *great* sin, and a sin against knowledge is like a great gash in a mans foot; now if a man hath but a thorn in his foot he cannot walk well, it will make him halt; if a man hath but a little gravel got into his shoo he wil not be able to walk along, he may walk a step or two, but not very long. Now smal sins are like gravel in the shoo, or like a thorn got into the foot; but if thou falleſt into a great sin, a sin against light, against conscience, Oh that is like a great gash that one may cut with a hatchet or an ax; if a man hath cut a great gash in his foot he wil hardly be able to walk with comfort: Even so is it with thee when thou falleſt into any great sin, thou hadſt need then goe to the Chyrurgeon, thou hadſt need then have salve applied to thee to heal thy soul, or otherwise it wil hinder thee in thy walk with God.

The

The second Rule, or Direction.

Secondly, *Labor to abstract thy heart from earthly and sensual things as much as thou canst that thou mayest be spiritual*: A drossie, earthly, sensual heart is unfit to have communion with God, God he is a spirit and thou must be Spiritual in thy converse with him, take heed of mingling thy heart with creature comforts, thou mayest make use of them, but in a spiritual way, do not defile thy heart with them, let not thy heart close with them as adequat objects of thy desires, or of thy love, take heed of being intangled, of being insnar'd with any creature comforts; a man cannot walk if he hath got into a snare, when men fetter themselves in the world, and intangle themselves with abundance of businesses, and creature contentments, it doth mightily hinder their freedom in walking with God, when mens hearts sink down to the creature they cannot walk with God, for God is above, he is on high, and the way of the wise is on high, and we must keep our selves on high: If so be that Christians have sometimes some good affections, their hearts are a little stir'd up to things that are good; but at other times their hearts sink down to the world, and to sensual, and earthly contentments, they cannot walk freely with God, they can but hault at the best; as a man that hath one leg shorter than the other, he cannot walk evenly, but he haults as he goes; so when our affections are up and down, sometimes they are stir'd up to Heaven, and sometimes down to the world again, yea, perhaps at the same time when we have some truths heave us upward, and yet a drossie spirit to sink us downward, this will be but haulking, our affections must go even, must not be for Heaven and Earth together, except it be in subordination one to the other, and so while we are on the earth we are in Heaven if we keep our hearts in a subordination to spiritual things when we are buried about earthly; Then is a mans heart spiritual, and separated from the

earth when he knows how to have comfort in God alone, when he knows how to make up the want of al creature-comforts in God himself, that's a spiritual heart. Now you wil say, we must not be insnar'd in the things of the earth: when is a mans heart spiritual? It's then Spiritual when it knows how to satisfie it's self in God alone, and to make up the want in all creature comforts in God himself, and no Christian can walk with God except he attains to that pitch, to know how to make up al in God, and use al in order unto God.

The third Rule, or Direction.

Thirdly, *If thou wouldst walk with God, evermore take Christ with thee.* God and the Soul cannot walk together but with Christ; Christ, God and Man, that Mediator: by that I mean this, in all thy converse with God have an eye to Christ, look unto God the infinite glorious First-Being of al things, but through Christ the Mediator, or otherwise God wil not be rendred amiable, and sweet, and lovely to thee, then is God rendred sweet and amiable, and lovely to the soul, even as a friend that the soul can have familiarity withal when as he is look't upon through Jesus Christ: do thou act al by Christ by the strength of Christ, and tender up al thy services to God through Christ, those that are not acquainted with the mystery of the Gospel in Christ, surely they know but little of this walk with God.

Quest. You wil say, *Enoch* did not know much of Christ.

Answ. Oh yes! Certainly, though it was so long before Christ came, yet his eye was upon Christ: for in the 11. of the *Heb.* 5. verse, the Apostle saith, *That it was by faith that he walked with him*; it was al by faith. Now Christ is the object of faith, and so his eye certainly was upon Christ: It was through faith. And I wil give you one Scripture that wil shew the use of eying of Christ in walking

walking with God, in the 25. of *Exod.* 21. verſe, *Thou ſhalt put the Mercy-Seat above upon the Arke, and in the Ark thou ſhalt put the Teſtimony that I ſhal give thee, and there wil I meet with thee, and I will commune with thee.* That is, There at the Mercy-Seat. They were come to the Ark to look up to the Mercy-Seat, and there ſaith God, wil I meet with thee, and there wil I commune with thee. Now what's the Mercy Seat but Jeſus Chriſt? we muſt look upon God in Chriſt, and ſo God is rendered amiable, ſweet, glorious, and lovely unto us in his Son, there doth God meet with his Saints, and there he communes with them; Indeed while we look upon God as he is in himſelf he is a conſuming fire, and we cannot expect to commune with God there, and therefore thoſe that look upon God meerly in a legal way, look upon him as one that doth exact and require ſuch and ſuch ſervices and duties of them, and meerly conſidering God as a Judge; if they perform not ſuch and ſuch duties they do not meet and commune with God; But ſuch as look up to the Mercy-Seat, look up to Chriſt by faith, when they have to deal with God in Chriſt; Oh theſe meet with God, theſe commune with God, Oh there's much ſweet communion between God and their ſouls, they walk with God; becauſe God through Chriſt come to be rendered gracious, lovely, ſweet, amiable, and familier to them.

The fourth Rule, or Direction.

Be careful to beautifie thy ſoul; or more generally thus, (Firſt:) *Have a great care of thy ſpirit*, look to thy ſpirit rather than to thy outward actions in thy walking with God; God is a Spirit, and wil be worſhiped in ſpirit and truth. One that would walk with God had need be very careful of his ſpirit, keep thy heart with all diligence, for it is with thy ſoul that God converſes: Indeed 'tis the proper ſpheer of a Chriſtian to be buſie about his heart, to be buſie in the inward man, there's the ſpheer of a Chriſti-

an: It's not so much about the outward man, if the heart be kept in a right frame, the outward man will be brought over of its own accord; but be careful of thy spirit, (that is) of the thoughts of thy mind; Take heed of admitting of any uncleanes in thy very thoughts, for the soul converses with God in thoughts as well as we converse with men in words; how do you commune and converse with men but by speech? therefore doth God give speech to men that they may converse one with another, what speech is unto men, that the thoughts are unto God; we converse much with God by our thoughts, make conscience of thoughts, labor to cleanse thy thoughts, and likewise the affections of thy heart, and the stirrings of thy heart, for God and thy soul doth converse together, in the workings and stirrings of thy heart look to thy spirit; and labor to beautifie thy soul with that that may make thee amiable and lovely in the eyes of God, and then the Lord will delight to converse with thee, and walk with thee. If you were call'd out to walk with a man that were your superior, with some Chief in your parish, Gentleman, or Knight, or Noble man, If such a one should call you to walk with him, you would labor then so far as you were able to adorne your selves with such cloaths as were suitable unto the company of such a one; you that profess your selves Christians, God doth call you every day to walk with him, and if you would expect to have communion with God, and that God should take delight in you, you must labor to beautifie your souls, to dress you with those things that may make you amiable in the eyes of God, and not to come dirtily and filthy into the presence of God. Now that that makes the soul amiable in the eyes of God it is, Holiness, for that's the very Image of God, and God delights to walk with one where he can see his own Image, the more resplendent the Image of God is in the soul the more doth the Lord delight to walk with such a soul; labour for the behavior of thy soul to be suitable unto God; When I walk with one that is my superi-

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our I muſt have ſuch a demenour as is ſutable to his preſence, and as it was ſaid before, To walk with God was to walk in the fear of God. And that's the fourth thing, Take heed to thy ſpirit, beautifie thy ſoul in that that may make thee amiable and lovely in Gods eyes, and carry thy ſelf ſo as its ſutable to the preſence of God; I ſhall only give you one Scripture about the beautifying of the ſoul, in the 45. *Pſalm*, where it's ſpoken of the Church and of the Saints being brought into the preſence of God, in the 13. verſe, *The Kings daughter*, (that is, the Church) *is all glorious within.* (Many make great ſhews of Religion *without*, but the Kings daughter is all glorious within,) *her cloathing is of Gold*: there's her ornaments: mark what follows in the 14. verſe, *She ſhall be brought unto the King in raiment of needle work:* (She ſhall be brought to the King, to Jeſus Chriſt, with garments of needle-work) by that is meant, the ſeveral graces of the Spirit of God that puts a beauty upon the ſoul: as there is a variety in needle-work that cauſes a beauty upon the work, and ſo ſhe ſhall be brought to the King. So you muſt have that that may make you amiable and lovely in the eyes of the King.

The Fifth Rule, or Direction.

Take heed of halting. When you walk with him you muſt not halt between two but give up your ſelf fully to God, you muſt give up your ſelves wholly to him in walking with him; not to have a diſtracted heart, or a divided heart between two: *Why halt ye between two opinions* (ſaith the Prophet?) *If God be God, worſhip him; if Baal, worſhip him.* So, when the heart is not divided up and down, and is reſolved in the way of God, that's the thing that I mean here; that is, If I cannot be happy here, I am content to be miſerable here: when the ſoul is ſo reſolved and doth not halt in Gods way, when the ſoul knows that here is the way that there is happineſs to be had in, and whatſoever ſeems to the contrary to fleſh and blood, yet I know that

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in these waies ther's happiness to be had, there's enough to bless my soul for ever, and therefore whatsoever becomes of me, I am resolved upon these waies; this is one that is fit to walk with God, he will not halt, but will tread strait steps in the waies of God: and that the Apostle requires of us in Heb. 12. 13. *Make streight paths for your feet, lest that which is lame be turned out of the way.* Make streight paths, go on in a streight way, not having the heart longing after something else: There are some that have some convictions of conscience, that have their hearts inclinable to the waies of God, and are going on in some of the waies of God, yet they have longings of spirit after something else: but when the heart indeed walks with God, it gives up its self wholly to him, and is resolv'd in these waies: you have had some good thoughts; but if your hearts be divided between God and the world, you will turn to be Apostats in time, that which is lame *will* be turn'd out of the way; the waies of God will be tedious to you when you do not give up your selves wholly to them; and this is the reason of the Apostasie that there is in the world, they seem to go on in Gods waies, but they go on but Lamely because they do not give up themselves wholly to the waies of God.

The sixth Rule, or Direction.

If you would walk with God, *Take heed of formality in all holy duties*; be laborious in holy duties, take pains with your hearts in them, labor for the power of godliness in holy duties, you must strive to get up to God in them: It were wel if when we performe holy duties we did but keep close to the Duty its self, few go so far: But it's one thing to keep close to the Duty, and another thing to keep close to God in the Duty; we must labor not only to mind what we are about, but to keep close to God in the Duty, to find God in all duties that we perform, and in the use of all ordinances to take pains to find God there, and not to satisfie & quiet our hearts except we find God in the duties that we do perform; we have a notable Scripture for this, in

Exod.

Exod. 20. 24. *In all places where I record my name, I will come unto thee, and I will bleſs thee.* That is, where ever there is any Ordinance, or any holy Duty to be perform'd, there's a recording of Gods Name. And ſaith he, I wil come unto thee, and there I wil bleſs thee. If you would walk with God, you muſt go where God is, and be in thoſe places where God uſes to come: now the walk where God uſes to walk, it is, in his Ordinances, in his Worſhip, therefore you muſt be very ſpiritual in worſhip, and ſanctifie the Name of God there; (according to that we have treated upon at large) you muſt take pains there, ſtir up your hearts and al that is within you to walk with God there, and not be ſatisfied except you have ſomthing of God there. It's a notable ſpeech of *Bernard*, *I never go from thee without thee:* whenever I come to any holy duty and leave it, I never leave it but I have thee with it: vve muſt not be ſatisfied except vve meet vvith God in holy duties. *Goſpelworſhip.*

The *Seventh Rule, or Direction.*

Take heed of ſecret declinings, or ſlidings away from the paths of God into any by paths. For thoſe that profeſſe their deſires to vvalk vvith God they vvil not in an open way forſake God and his vvaies; but if you be not very vvatchful over your hearts, you wil have them ſecretly decline away from the vvaies of God, from thoſe paths wherein you have had heretofore communion vvith God, Oh take heed of turning out of the vvaies of God, of any allurements from the fleſh, of any temptations, and eſpecially ſuch temptations as are ſutable to your corruptions, they vvil be alluring you to lead you aſide out of the vvaies of God, and ſeem to promiſe vvaies of contentment to the fleſh; Oh take heed of any ſuch thing, take heed of being allur'd through the deceitfulneſſe of the fleſh, as the Apoſtle ſpeaks in the 2. Epiſt. of *Peter*, 2. 18. (there he ſpeaks of ſome falſe teachers) *When they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were eſcaped from them who live in error.*

error. There were some that were escaped from the vaies of error, from sinful ungodly vaies, and really escaped, that is, in their kind, they were not hypocites, that is, to make shew of one thing and do another, but what they did, they did according to the light of their consciences, but yet it was not through the sanctifying saving work of God but through the strength of a natural conscience; and so they were allur'd through the lusts of the flesh, and through wantonnesse, by those that taught false doctrine, but they together with their false doctrine came to that that was suitable to the flesh. I beseech you observe it, some that have been walking with God and then met with these that come with fair shews with that which is false, (and you may know it in this that it gives liberty to the flesh) they think her's a fine, even and smooth way that I may have content to the flesh in; observe it, there's no such way to allure such as have by the power of the Word escaped from the vaies of sin in a great measure, no such way (I say) to allure them as to come and shew them how they may make a profession of godlynesse and yet have liberty to the flesh too: Oh the Lord deliver young beginners from the wantons of our age! the wantons that are in our generation that do allure them through the lusts of the flesh, and promise liberty to them, for so the text saith, *While they promise them liberty they themselves are the servants of corruption*: THEMSELVES: Mark, those that promise them liberty, and bring such doctrine of liberty to you, they *Themselves* are in the mean time the servants of corruption: Oh take heed of declining to the vaies of the flesh after thou hast seem'd to begin in the spirit; what hast thou to do in the way of Asher, and in the vaies of Egipt? Oh thou that heretofore didst seem to converse with God, and to walk with him, what iniquity hast thou found with me saith God? So what evil hast thou found in the vaies of God? Do you find them too difficult for you, Oh it's through the bateneſſe of thy heart, because thy heart is not changed and made suitable to that that is spiritual and holy, Oh

that

that the Lord would be pleased to cause his Angel to meet with some that are declining from his good and blessed waies! as we read in the book of *Genesis*, That the Angel met *Hager* when she was flying from *Abrahams* family, from the Church of God, and saith he, Hager, Sarah's *Maid, from whence camest thou?* doest thou come from *Abraham's* family? art thou going from thence? and where dost thou think to find so much good as in *Abraham's* family, where the presence of God is? So, Oh that God would meet with such as are declining from the good waies of God, Oh thou soul whither art thou going? thou that hast had the Word working upon thy heart and thou wert seem'd to be turned into the good waies of God, whither art thou going? are these the waies that are like the former waies that thou hast seem'd to walk in? Oh what will be the end of these waies that now thou art in? Indeed they do give contentment unto the flesh more than former waies, but dost thou think that the end of them will be peace? Oh that there were such a messenger from God to meet thee in those waies that thou art walking in, that thou maiest say as the Church doth in the 2. of *Hosea*, 7. verse, *I will returne to my first husband for then it was better with me, than it is now*: I was wont to have more peace, comfort, and sweetness in conversing with God in holy duties than now I find, I will return to those waies of God; howsoever many loose professors seem to make a scorn of them and deride them, but Lord I am sure I found more sweetness in them then than now; wel, I will returne to them and labor to walk in them.

The Eight Rule, or Direction.

Or if thou beest declined, *Labor to keep a tenderness of spirit, so as to be sensible of the beginnings of declining.* It's true, we have a great deal of corruption while we remain here in this world, and our hearts are drawn quickly from the waies of God, *I* but if we could keep a spirit sensible of the beginnings of declining, we might yet keep our walk with

God: That so soon as we are got but one step from God, if we did but begin to bethink our selves; where are we? what are we doing? Oh this would cause us to return, and not to go so far off from God. For a man to go far from God is very dangerous, for then he begins to have many thoughts of dispair, and so many times he growes even desperate in his course, and gives up himself to excesse even to satisfie the lusts of the flesh with greedinesse: There are some men that are convinced in their consciences that they are out of the way, and though they be convinced of it yet still they go further and further off from God.

Why (you will say?) *is that possible?*

Yes, Because having once made profession of Religion, and departing from God, now the Devil follows him with dispairing thoughts, he thinks now God wil not receive him and except of him upon his returning to him, and therefore he is resolved that he will satisfie himself to the full; and I verily beleeve this is the great reason why many Apostates turn so notoriously wicked as they do: when you see a man that hath been forward in Religion, and afterwards not only fall off, but you shall find him to be a drunkard, a whoremaster, a scorner, you may almost conclude that this is the very ground of it, that though his conscience be convinc'd that he is out of the way, yet he is in a desperate manner set to have his pleasure, because he thinks God hath forsaken him, and he hath forsaken God, and his lusts he will have, and poor creature that's all that he hath to satisfie himself withal; Oh take heed of getting far from God: hearken to this you that are far from righteousnes as the Scripture speaks: Oh it's a terrible thing to be gone far from God, labor to keep thy heart watchful of the beginnings of declining, and be tender and sensible of them.

The Ninth Rule, or Direction

Labor to be spiritual in thy solitary times. If you would walk

walk with God, prize much your ſolitary times, and labor to be ſpiritual in them; do not loſe theſe times when you are alone, when there's none but God and your ſelves together. And eſpecially you that have much buſineſs in the world; alas what little uſe do you for the moſt part make of your ſolitary times! when you are alone you know not what to do; but a man that would walk with God he had need be careful to be very ſpiritual there, now I am ſeparated from the world, now I have to deal with God and my own ſoul, Oh! let me improve this, and get advantage by this, Oh! let me not be quiet till I get ſome converſe with God: Thoſe Chriſtians that are ſpiritual in their ſolitary times they wil be very ſpiritual when they come into company. As *Moſes*, when he was alone with God upon the mount and came down unto the people his face did ſhine ſo as they were not able to bear it: Certainly, thoſe that are alone with God, and are ſpiritual, they will ſhine in holy converſation when they come down from the mount, when they come to converſe with others.

The Tenth Rule, or Direction.

Let Gods preſence be more to thee than all the world; account it more engagement to thy ſoul, that thou art with God that thou haſt Gods preſence with thee, than though thou hadſt the eye of al the world upon thee: It would mightily compoſe the ſpirits of men and women if they had an awful reverence of the preſence of God, and did account it more than al the world beſides, and therefore to do nothing in Gods preſence but what thou wouldſt do in the ſight of al the world; or what thou maieſt do ſo as thy conſcience may not accuſe thee for ſin in it. Oh look upon the preſence of God as more than al the world unto thee.

The Eleventh Rule, or Direction.

Go on with a reſolution in performance of holy duties

though thou seest nothing come of them for the present. Though I have not what comfort I would, yet I am doing what duty I am commanded, I am yet in Gods way; and that should satisfie every gracious heart, though I have not what encouragements I would, yet that I am in Gods way, and let me keep in that way of God.

The Twelfth Rule, or Direction.

Make good interpretations of all Gods waies and dealings with thee. This is a mighty help to keep on in the way of God, and to walk with him. If God comes in a way of affliction, make good interpretation of the affliction, do not presently conclude that God appears like an enemy to thee, that wil discourage thee in the waies of God; but look upon God as intending good unto thee in every thing; and that wil help thee to keep close to him, and to walk close with him in every condition: If God seems to go out of the way of prosperity, and to come in the way of affliction, make good interpretations of it: do not therefore think that God is therefore leaving of thee and forsaking thee, but exercise faith in this, and beleeve that God may intend as much good to thee in that way as in any way whatsoever, and I ground this Rule upon that text in the 12. *Heb.* In the former part of the chapter the Apostle speaks of Gods chastening of his people, *My Son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*: and in the 7. verse, *If ye endure chastening then God dealeth with you as sons: for what son is he whom the father chasteneth not? but if ye be without chastisements whereof all are partakers, then are ye bastards, and not sons.* So still he goes on the point of chastisement, in the 9, 10, 11. verses he speaks of nothing but of chastisements, now then in the 12. verse he draws a conclusion from thence, having laid this as a ground, that we are to look upon God as a father in his chastisements, *Wherefore*

then,

then lift up the hands which hang down, and the feble knees, and make straight paths for your feet, lest that which is lame be turned out of the way. As if he should say, when as you apprehend God in a way of wrath against you, and not in a way of love, your knees will be feeble and you will not be able to go on with that cheerfulness, and to walk with God in that hard way that he seems to call you too: But looking upon your selves as sons, and God intending good unto you, that by chastisements you may be made partakers of his holinesse; how saith he, lift up your hands that hang down, and those feeble knees, those feeble knees that were so weak whereby you were disinabled to walk with God: Those feeble knees wil be strenghened if you make good interpretation of the waies of God, and beleeve that the Lord intends good unto you. And as in other chastisements, so among the rest the chastisements of spiritual discertions; when God not only comes with outward afflictions on you, but when the Lord shal come against you, even himself with spiritual discertions, and afflictions, even afflicting your souls you must make good interpretations of them.

You wil say, that's hardest to walk with God; indeed we may walk with God, and keep on in communion with him notwithstanding outward afflictions, but when the Lord seems to withdraw himself, and when there is both outward and inward too, that's hard: For outward afflictions, I wil give you one notable Scripture for a child of God, following hard after God though God seems to withdraw himself from the soul, in the 63. *Psal.* where by the title of the Psalm you shal find that *David* was in the wildernesse of Judah, and that was when *Saul* did persecute him, for his life, *Saul* persecuted *David* and followed him, and *David* was fain to skulk up and down in the wildernesse of Judah from place to place, and yet saith *O God, thou art my God, (for all that) early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no waters are.* And in the 8. verse *My*

soul

soul followeth hard after thee; though Lord thou seem'st to withdraw thy self from me in regard of these outward administrations, yet my soul followeth hard after thee (saith *David*) notwithstanding. If times of affliction, when God seems to withdraw himself by his afflictions, yet our souls should follow hard after God: Doth God seem to go from us as if he would not walk with us? Oh run after him: As a poor child if the mother seems to go away from it, and gets over a stile before it, the child cries and runs after: So it was with *David*, when the Lord did seem by those administrations of his to be going away from him, saith he, My soul follows hard after him. And this is an excellent frame of spirit, that the more the Lord seems to be gone from a Christian, the more hard doth the soul follow after God, nothing can satisfie such a one but God himself; and therefore he saith, Lord, my soul thirsteth after *Thee*. in a dry land, he doth not say after *water*, but after *Thee*. So in any affliction, if thou canst say this, Lord, it is not so much the deliverance from an affliction that my soul thirsteth after, but Oh Lord! thou knowest my soul thirsts after thee, and may the affliction be but made up in thy self it is sufficient, I never find my soul following more earnestly after thee than now in the time of my affliction.

CHAP. X.

An Objection concerning Gods biding of his face, Answered in six Particulars.

IF it be a spiritual discretion, if the Lord seems to withdraw himself from the spirits of his servants, What Rules should be given there, for one yet to walk with God in the time of Spiritual discretion?

I have divers things to speak to those that God hath seemed to withdraw himself from.

Object.

Object. You will say, You have told us of the excellency of walking with God, and we account it the happiness of our lives to walk with him; *Oh but God will not walk with me, but withdraws himself from my soul so that I cannot see him, and hides himself from me.*

Now I have divers things to say to thee:

In the first place, Be of good comfort; It's a good sign, that God hath made thee know what it is to walk with him, that canst be sensible of his withdrawings; there is a generation of people in the world that go on in a slight kind of way in the profession of Religion, and they know not what it is to be sensible of any of Gods withdrawings from them, you never hear them complain of any such thing, they know not what it means; therefore (I say) it's a good sign that thou knowest what it is to walk with God because thou art sensible of any of Gods withdrawings from thee.

Secondly, *Examine whether thou hast not sometimes shut out God from thee, when God hath offered himself to walk with thee.* Hath not God sometimes tendred himself, and even taken thee by the hand to walk with thee, and thou hast not bin at leasure then, thy mind hath been about somewhat else? Oh! therefore be humbled before him for all thy unworthy dealings with him, and for all thy declynings from him; Know, God calls thee to this, There hath been many wandrings of thy spirit from God, Oh that thou couldest but say in respect of thy spiritual wandrings, as the Prophet *David* saith in respect of his wandrings, in *Psal.* 56. 8. *Thou tellest my wandrings, put thou my tears into thy bottle, are they not in thy book?* Oh that thou couldst but say so! Lord, there hath been many wanderings of my spirit, but Lord, put my tears into thy bottle; suitable to my wandrings so are my tears, Oh! it grieves me to the soul that ever I have grived thy Spirit; when thy spirit hath even taken me by the hand to walk with thee, I have withdrawn my self, and upon that thy Spirit hath been grieved; Oh it grieves my soul! Oh Lord, thou hast taken notice of my wandrings, take notice of my tears that are suitable.

Thirdly,

Thirdly, *It is better that God withdraw, than that we withdraw.* I beseech you observe it: If God withdraws from you it is your affliction: but if you withdraw from God, it is your sin; and sin is worse than affliction, better bear any affliction, yea spiritual afflictions, than commit sin; and that you should labor to be sensible of: you that complain of Gods withdrawing from you, and that God wil not walk with you; Be you more sensible of your own withdrawings as a greater evil to you than Gods? It's true, Gods withdrawing from me it is a sore affliction above all that ever befel me in this world; but my withdrawing from him it is a greater burden to me. And it may be if God did not withdraw from thee, thou wouldst withdraw from him: And many times God doth withdraw from his people to prevent his peoples withdrawing from him. As many times the mother wil withdraw her selfe from the child that the child may not be wandring from her. And this may be the very end why God withdraws, he sees thy heart begins to be loose, wanton, slight, and vain, and therefore it is that he hides himself, that thou mayst be awakened and sensible of the danger that thou art in by withdrawing thy self from God; that so thou maiest cleave to him the more fully, and that thy soul may follow more after him, that thou maiest lift up thy heart and cry more earnestly after God. But now, if God be withdrawn, and the soul be not so sensible as to cry after him, or if it should leave off crying; then such a one is in a dangerous condition indeed. As if a poor child had lost the father or mother, and were crying after them; at length comes some begger with an apple or plumb and steals away the child, and then the child is quiet for the present; Oh take heed of that, depart not from the Lord, keep crying after him in al his withdrawings.

Fourthly, *Gods withdrawing of comfort is not alwaies the withdrawing of his presence*: Thou maiest mistake, thou thinkest that God is withdrawn, why? because he hath withdrawn comfort; there may be a great mistake in this:

God

God (I say) may withdraw comfort, and not withdraw his presence, take this for a certain rule and make much use of it, when comforts are gone: Do not say when comforts are gone, therefore the presence of God is gone, there may be as ful and as gracious a presence of God when comforts are gone as ever there was: he may be present with his graces and support; as in *Psal.* 63. 8. *My soul followeth hard after thee, thy right hand upholdeth me*; though thou seemest to be gone. So, God may be present to uphold thee, and to strengthen thee, and to exercise thy faith in him, and that may be as acceptable to God: The exercise of faith in the want of comfort may have as much of God in it as al the comfort as ever thou hadst in al thy life; and therefore do not say, that Gods presence is gone because comforts are gone: The beams of the Sun in the winter time is not so effectual as the influence of the Sun when it is in a cloud in the Summer time: Is the presence of the Sun gone in the summer because there's a cloud between the Sun and you? It may be a child wil think, Oh the Sun is gone out of the firmament because there's a cloud: I but I know there's the Sun stil, for there's the influence of the Sun, there's some heat in the day, and there's some light whereby I may see to do my work, though I have not that lustre as before; Now when the Sun shines in winter it shines bright, but there's not that influence of the sun upon the earth as makes the plants grow: So, sometimes the beams of Gods presence may be clouded to a Christian by reason of outward afflictions, and yet there may be more of Gods presence than at another time, when it shal shine in the beauty of it in the comforts of a Christian, for so I compare the shining of the comforts of a Christian to the shining of the Sun in the winter, that sometimes have no influence to sanctifie the heart. As in winter times the Sun hath not that influence to fructifie the ground, but at other times though the Sun be clouded yet it hath influence to make the ground fruitful; so though God may not shine upon thee in regard of outward comforts, yet he

may ſhine in upon thy ſoul and make thee to increaſe and grow in goodneſſe more than ever before.

Fifthly, *If thou canſt not ſee Gods face, yet hearken and ſee if thou canſt hear his voice, and follow that.* Doeſt thou come to the Word and there hear his voice? Is not God pleaſed to ſpeak to thy ſoul out of his Word? Thou goeſt perhaps into thy cloſet and canſt not ſee his face there as thou wert wont to do, yet bleſſe him that thou canſt hear his voice, and follow his voice though it be in the dark. As now, if a child be going with the father and it be loſt, yet if the child cries, and the father or mother ſpeaks, that quiets the child very much; ſo it is with the children of God, when they cannot ſee Gods face, yet they may hear Gods voice: They cannot have thoſe comforts from God as ſometimes they have had; thoſe ſweet manifeſtations of the love of God ſhed abroad into their hearts; but when they come to the Word, they cannot but ſay that they hear their fathers voice; perhaps the word is not a comforting word to thee as heretofore, I but is it not a directing word, an inſtructing word, an inlightening word? Oh this now ſhould ſupport thee for the preſent.

Sixthly, All that I wil ſay further is this, *Keep thy ſelf in a waiting frame upon God*: Do not determine that becauſe the Lord is gone he wil ever be gone; Oh no, but keep ſtil in the waies of God waiting for him, reſolve, that though God leaves thee, yet thou wilt not leave the path in which God was heretofore: *I* am ſure that God was once here, Oh then keep the path wherein thou wert wont to meet with God, for thou ſhalt meet with him again: It's better to keep the path, the ordinary high way of God, for you are more like to meet with God there than if you ſhould goe out of the way: I'le give you a Scripture or two for that and ſo conclude. The firſt is in *Pſal.* 101. 2. *I will behave my ſelf wiſely in a perfect way, Oh when wilt thou come unto me!* That which *I* quote this for is this, the reſolution of *David* to behave himſelf wiſely in a perfect way, together with his panting after the preſence of God, Oh when

wilt

wilt thou come unto me! as if he ſhould ſay, Lord, Thou art abſent from me now, but Lord, I wil not go out of the way wherein I was wont to find thee, Oh when wilt thou come! I wil not determine that I ſhal never ſee thee in this way as heretofore I have done, no, but I hope I ſhal afterwards meet thee. And ſo in the 119. *Pſalm*, 8. verſe, *I will keep thy Statutes*; what then? *Oh forſake me not utterly.* It ſeems the Lord for the preſent to *Davids* apprehenſion had forſaken him: but what was *Davids* reſolution? God hath forſaken me and I'le forſake him? Oh no. But I'le keep thy Statutes, and Oh leave me not utterly. So keep on in the waies of God ſtil, go on in his way and wait for the preſence of God until he come; and conclude this, *Surely he wil come.* Be not like children, that becauſe they ſee the Sun going down, therefore they conclude that the Sun is gone, and wil never come again. Though God ſeems to withdraw the light of his face from thee, do not conclude and determine, well, I ſhal never have thoſe comforts from God, in communion with God, in walking with God, as once I was wont to have; do not ſay ſo, but go on, and keep in the waies of God, wait upon him and look up towards him, and ſo thou maieſt come to have as much communion, Sweetneſs, and Joy in God as ever thou hadſt in all thy life. And now know, that God cals for the work of faith in ſuch times as theſe are, now God cals thee to walk by faith and not by ſence.

FINIS

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